



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

11-
51

FEB 16 1926

A682 SEVENTH BULLETIN



The Southwest Society

OF THE

Archæological Institute of America

Two Great Gifts:

THE LUMMIS LIBRARY AND COLLECTIONS
THE MUNK LIBRARY

LOS ANGELES, CALIFORNIA, 1910



A CORNER IN THE LUMMIS MUSEUM

Paintings by Keith, Hill, Poore, etc.; Inca embroideries; Pueblo potteries and other articles; Navajo blankets; 1723 ceremonial bench; "The Kiss of Death;" 1616 missal,, etc.

Any of these, except No. 2, will be sent free on request.

PUBLICATIONS OF THE SOCIETY

FIRST BULLETIN: "Old Art in California," with 25 illustrations of the paintings in the Caballeria Collection. 30 pages. 1904. (Out of print. Second edition of same, 1905.

SECOND BULLETIN: "Catching our Archaeology Alive" (recording the Spanish and Indian Folk-songs of the Southwest) with 6 illustrations and one song; "Beginning the Southwest Museum," with 9 illustrations, 32 pages. Jan. 1905. Out of print, but condensed in Third Bulletin.

THIRD BULLETIN: "Three Years of Success." Foundation of the Southwest Museum and of the School of American Archaeology; Among the Cliff-Dwellers; Our First Arizona Expedition; Reviving the basketry of the Southern California Indians; Reprints from Second Bulletin; Roster; Comparison with other societies, etc. 84 pages, 38 illustrations, May 1, 1907.

FOURTH BULLETIN: "Archaeology of the Rio Grande Valley, N. M.," by Edgar S. Hewett. Work of the Southwest Society and the School of American Archaeology, in excavating the monumental ruins of the Pu-yé. 30 pages, 22 illustrations. 1909.

FIFTH BULLETIN: "Sixth Annual Report," showing how the Southwest Society has in six years outstripped all similar bodies in membership and in achievement. With comparative figures. 8 pages. Jan. 1910.

SIXTH BULLETIN: "The South House of the Pu-yé," by Sylvanus G. Morley; continuing Prof. Hewett's account of the excavations and discoveries at this wonderful buried "city" of prehistoric America. 14 pages, 10 illustrations. March 1, 1910.

SEVENTH BULLETIN: Two great gifts—the Lummis Library and Collections and the Munk Library. 36 pages, 25 illustrations. May 1, 1910.

THE MUNK LIBRARY
OF
ARIZONIANA



PRESENTED BY J. A. MUNK M.D.
TO THE SOUTHWEST MUSEUM
1908

Copyright, 1910, by the Southwest Museum
DRAWING FOR BOOKPLATE OF THE MUNK LIBRARY BY HERNANDO G. VILLA,
MAY, 1910

31
7682

SEVENTH BULLETIN



The Southwest Society

OF THE

Archæological Institute of America

Two Great Gifts:

**THE LUMMIS LIBRARY AND COLLECTIONS
THE MUNK LIBRARY**

LOS ANGELES, CALIFORNIA, 1910



Property of the Southwest Society, A. I. A.

THE MADONNA OF THE RING

An "Old Master," secured (with the "Caballeria Collection") by the Southwest Society for the projected Southwest Museum. Dates from about 1670; size 37x28 inches. Probably by Murillo.

Southwest Museum
1-30-1926

OLD ART IN CALIFORNIA

By CHAS. F. LUMMIS

This reprint sets forth a little of one of the activities of the Southwest Society of the Archaeological Institute of America in its first year.

The paintings herein described—greatly improved, since these illustrations were made, by expert cleaning, re-stretching and repair—are now exhibited in the Los Angeles Chamber of Commerce. They are the property of the Southwest Society, in trust for the free public museum it has undertaken to build in Los Angeles.

The no less important achievement of the Society in recording the old Spanish and Indian Folk-Songs of the Southwest, and in securing the invaluable Palmer-Campbell collection of Southern California archaeology, is detailed and illustrated in the SECOND BULLETIN, which also gives the list of officers and members Mch. 1, 1905. Sent free on request.

This Society—youngest and most active of the affiliated branches of the Archaeological Institute of America, the foremost scientific body in the United States—is doing practical work not only for Science but for the Southwest. It is doing in general for the higher scholarship of the Southwest, the work that appeals to good citizens. It will be glad to welcome all such to membership.



ERTAINLY it isn't every day that a community in the United States can capture, and entail as a public heritage forever, a collection of venerable paintings all intimately connected with its history for nearly 150 years—and all of a romantic association and record whose fame is world-wide. Indeed, such a chance probably never before befell an "American" community at all—and if in the dark it may have befallen, it pretty certainly was never before "nailed." But Southern California has had that chance—and has not allowed it to elude. It has secured such a collection of historic canvases of its very own as no other city or section in the United States can show.

The Southwest Society of the Archaeological Institute of America has already accomplished several things important in the severe historic sense. Its collection and transcription of the old folk songs of California and the Southwest is not only the most important undertaking, probably, ever attempted by any society of the Institute in its first year; it bids fair, in the consummation, to rank as the most far-reaching work in this line ever done. It will be, unless all plans fail (and none have failed yet) the most elaborate record of folk-songs anywhere.

The Society has done several things of serious consequence: but perhaps among them all nothing of more general interest

than its achievement on behalf of the Southwest Museum, which it expects to establish in this city at once. Its purchase of the wonderful "Palmer-Campbell" archaeological collection has already been noted.

In June, 1904, the Society secured the "Caballeria Collection" of forty-four books from the old libraries of the Franciscan Missions of California, and thirty-four oil paintings, which hung in these Missions prior to the "Secularization" of 1834. Few persons suspect how much of old art—and of serious art as well as ancient—there was in the Golden State before the coming of Americans; and this collection makes a rather surprising showing in this line. Out of the thirty-four pictures



Property of the Southwest Society, A. I. A.
(Painted about 1800, Spain; 24x18 inches)

no less than sixteen antedate the year 1700; and several are well along in their third century.

It is well known to the historical student that the missionarying done in California aroused a perfect flame of enthusiasm not only in Mexico but in Spain. When the Apostle of California, Fray Junípero Serra, set forth to the spiritual conquest of "New" California—that is, our present State—all the earlier Missions of the peninsula contributed in the way of church furniture—articles for the altar, crucifixes, vestments and saints. Directly, also, the congregations of Mexico (which were already old in 1769), and the faithful in Spain, began to send choice treasures to the new Missions among the Gentiles. The same thing had taken place on a larger scale in the evangelization of the (then)



Property of the Southwest Society, A. I. A.

THE NAZARENE

(Painting of about 1820 on an ancient canvas; 12x20 inches)

than its achievement on behalf of the Southwest Museum, which it expects to establish in this city at once. Its purchase of the wonderful "Palmer-Campbell" archaeological collection has already been noted.

In June, 1904, the Society secured the "Caballeria Collection" of forty-four books from the old libraries of the Franciscan Missions of California, and thirty-four oil paintings, which hung in these Missions prior to the "Secularization" of 1834. Few persons suspect how much of old art—and of serious art as well as ancient—there was in the Golden State before the coming of Americans; and this collection makes a rather surprising showing in this line. Out of the thirty-four pictures



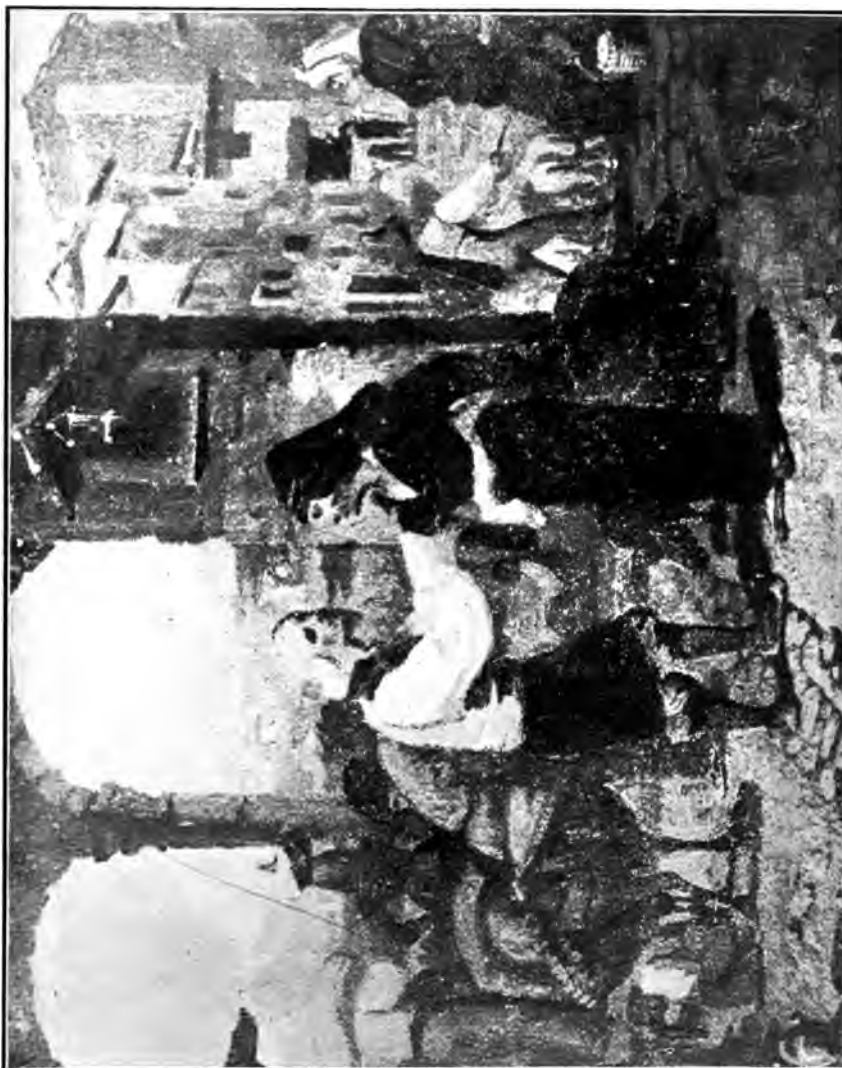
Property of the Southwest Society, A. I. A.
(Painted about 1800, Spain; 24x18 inches)

no less than sixteen antedate the year 1700; and several are well along in their third century.

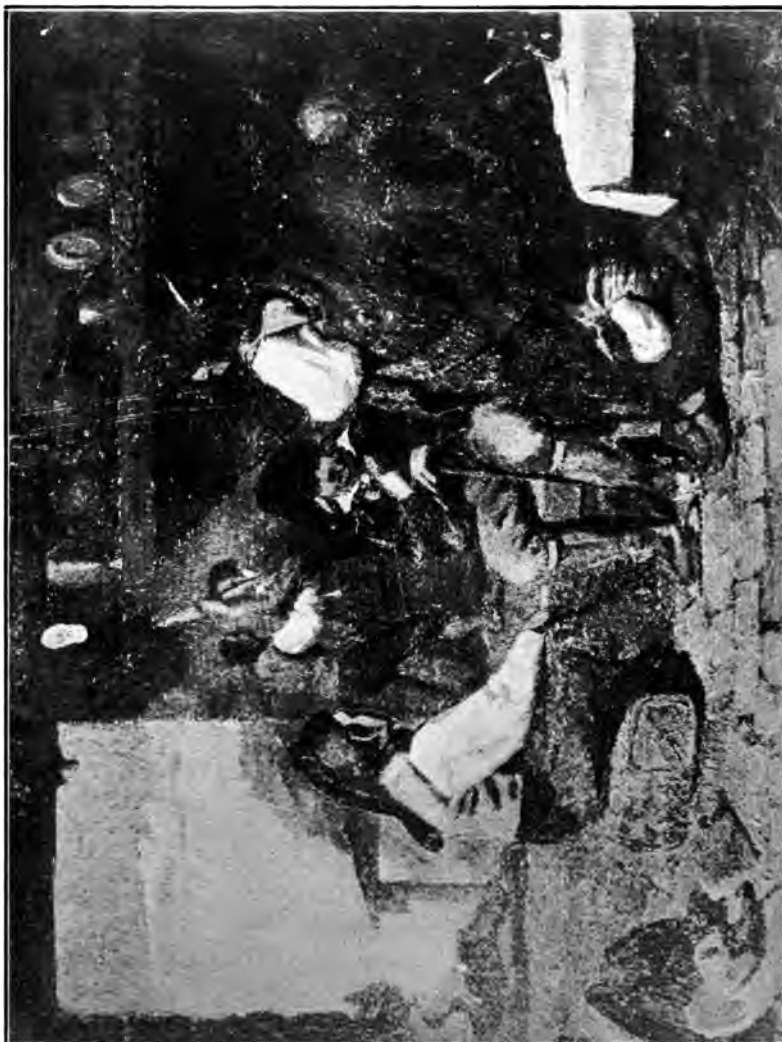
It is well known to the historical student that the missionarying done in California aroused a perfect flame of enthusiasm not only in Mexico but in Spain. When the Apostle of California, Fray Junípero Serra, set forth to the spiritual conquest of "New" California—that is, our present State—all the earlier Missions of the peninsula contributed in the way of church furniture—articles for the altar, crucifixes, vestments and saints. Directly, also, the congregations of Mexico (which were already old in 1769), and the faithful in Spain, began to send choice treasures to the new Missions among the Gentiles. The same thing had taken place on a larger scale in the evangelization of the (then)



Property of the Southwest Society, A. I. A.
THE NAZARENE
(Painting of about 1820 on an ancient canvas; 12x20 inches)



Property of the Southwest Society, A. I. A.
A CATALONIAN VOLUNTEER ENLISTING FOR CALIFORNIA
(Canvas of about 170; 7x8 inches)



SUNDAY IN THE FONDA *Property of the Southwest Society, A. I. A.*
(A Catalan canvas of about 1770; 7x8 inches)



*Property of the Southwest
Society, A. I. A.*

THE CRUCIFIXION
(Painted about 1800, Spain;
20x30 inches)

larger and more important country of Mexico, to which the king himself sent priceless gifts, and wealthy hidalgos as much; so that there are still in Mexico original Murillos and other Old Masters, to say nothing of priceless articles of other sorts.

The land expedition for the founding of the California Missions in 1769 (and with this, Father Serra himself came) brought a great many of the smaller articles necessary for the service of the church; but the larger articles were transported by the sea expedition.

It will be remembered that the soldiers who accompanied Fray

Junípero were of the Catalonian volunteers. I had searched in vain for hints, pictorial or textual, of the uniform of these pioneer soldiers of California; but in the Caballeria collection there is one little painting by a very competent hand (done in some city of Catalonia) showing the volunteer in his uniform ready to go to the wars, and receiving his father's blessing. For the California records, this little sketch itself is worth the price of the whole collection. It dates, apparently, from about the time of the colonization of California—namely about 150 years ago.

In another picture by the same artist is shown one of the most familiar phases of the life the Catalonian volunteer left behind, namely, "Sunday in the Fonda." Here in the old-fashioned tavern are seen the Catalan peasants in their Sunday dress—the facing figure showing graphically that famous cap, the "barratina de Catalonia."

Several paintings of this collection are rank chromo-like affairs, which were new 70 years ago—and as bad as new. But there is a much larger number of pictures that even in their crudity have high associations and value, not only for the artist but for the historian. Every student will remember that when Fathers Cambon and Somera, in August, 1771, came up to found the Mission San Gabriel (on the "River of Earthquakes" a few miles southwest of the present familiar Mission) they were met by a mob of angry Indians who opposed their attempt. Thereupon, as recorded by the first "personally conducted" historian



Property of the Southwest Society, A. I. A.

OUR LADY OF SORROWS

The historic painting concerned in the Miracle of San Gabriel



*Property of the Southwest
Society, A. I. A.*

NUESTRA SEÑORA DEL CARMEN
(Painted in Mexico about 1700;
24x32 inches)

of California, Fray Francisco Palou, companion and biographer of Serra, "one of the fathers drew out a canvas with the image of Nuestra Señora de los Dolores (Our Lady of Sorrows) and put it forth in sight of the barbarians; but hardly had he done so when all of them, overcome by the vision of so handsome a Simulacrum, threw to the earth their bows and arrows; the two captains running hastily to lay at the feet of the sovereign queen the necklaces which they wore at their necks, as a token of their highest appreciation—manifesting by this action the peace which

they wished to make with our people" (Palou, "Vida," p. 130).

From the voluminous "Noticias" of the same author, page 47, we learn that this oil painting of our Lady of Sorrows had been brought up from Mexico by the sea expedition of 1769, on the pilot-boat "San José;" but we know no more of its previous history. By the texture of its canvas, the pattern of its stretcher, the technic of its painting, and other tokens, it was beyond question done in Spain prior to 1700; and no doubt it was brought over to Mexico as a gift to some of the Missions there, and thence contributed to the "New Establishments" in California. Beyond reasonable question, this historic canvas is now in the possession of the Southwest Society. This painting of Our Lady of the Seven Sorrows was originally in the Mission of San Gabriel; was pillaged from there about 1834 in the Secularization; was purchased a generation ago, from some heir or assign of the pillager, by the late Father Bot, for a great many years pastor of this Mission; and from him was secured, many years back, by the owner of the Caballeria collection. It has, perhaps, more intimate historical association with California than any other picture in the collection, though otherwise it is by no means nearly so valuable as many others. The Mission itself, by the way—in whose foundation it plays so important a part—was founded on the birthday of the Virgin, September 8, 1771.

While many paintings in this collection were indubitably done in Spain, there are several which, beyond reasonable doubt, were executed in Mexico—some by Spaniards, removed to the New



Property of the Southwest Society, A. I. A.

NO. 3. SANTA FILOMENA (?)

(Painted in Spain about 1680; 27x36 inches)



Property of the Southwest Society, A. I. A.
THE HOLY FAMILY
 (Painted in Spain about 1825; 26x32 inches)



Property of the Southwest Society, A. I. A.
DANIEL IN THE LION'S DEN
 (Painted in Spain about 1780; 26x36 inches)

World, and possibly some by the generation of Mexican artists which sprang up very promptly after the Conquest. The painting of *Nuestra Señora del Carmen* (Our Lady of Mount Carmel), dating evidently from not later than the year 1700, is one of those almost certainly executed in Mexico. It represents the Virgin delivering a soul from purgatory—the specific office of Our Lady of Carmel.

The queen and saint pictured in illustration number 5—probably *Santa Filomena*—dates from somewhere about 1680; was painted in Spain; and is a very interesting typical portrait, evidently from a model.

In the collection there are two paintings of *Santa Teresa* (St. Therese). Illustration number 6 is of the latter part of the seventeenth century, but is far more advanced in its decay than any other picture in the collection. The canvas possibly was not as good quality as usual; or it may have been devoured by chemicals in the medium, which was unquestionably very poor. A little of this dilapidation to the canvas can be guessed by the engraving; but, in fact, daylight can be seen twenty-fold through every square inch. This painting (like several others in the collection) has been remounted. This “Santo” hung, before the Secularization, in the Mission of San Antonio de Padua. The other painting of the same saint (No. 7), although about contemporary, is very well preserved.

The rude painting—without much question done in Mexico before 1680—of *Nuestra Señora de los Afligidos* (Our Lady of



Property of the Southwest Society, A. I. A.
NO. 6. SANTA TERESA
(Painted about 1660; 24x32 inches)

the Afflicted), No. 8, may reasonably be presumed to have been one of the offerings collected in Mexico for the California Missions, by the mother of that great enterprise, the Franciscan College of San Fernando, Mexico.

A very old and fairly meritorious picture of the crucifixion came into this collection from the possession of Don José de la Rosa, the first printer in California—whose remarkable posthumous contribution to the folk-songs of his adopted State has been mentioned. Here is one of the astounding anachronisms at which medieval artists seemed as little to balk as do the New York illustrators of today, who seldom succeed in drawing a deer with its horns "right side out." This painting shows not only the crucifixion with the Magdalen weeping at the foot of the cross, but St. Francis of Assisi personally present at Calvary! Its colors, more than its serious age, make it impossible for half-tone reproduction.

The St. Cecilia, of the seventeenth century and of European execution (No. 9), ranks much higher in art; but owing to some fault in the medium is very badly marred by the flaking of the pigments from the canvas.

In every Catholic church everywhere (broadly speaking) there is some picture of St. Jerome translating the Bible. In this collection this familiar theme is represented by a large painting (No. 10) done in broad strokes, but not without skill, and evidently of the late seventeenth century.

Another painting which once hung on the walls of that now superb ruin, the Mission of San Antonio de Padua, is the large canvas which represents Mary Magdalen renouncing the world



Property of the Southwest Society, A. I. A.
THE ADORATION OF THE MAGI
(Painted in Spain about 1825; 26x34 inches)



Property of the Southwest Society, A. I. A.
NO. 10. ST. JEROME TRANSLATING THE BIBLE
(Painted in Spain in the 17th Century; 24x36 inches)

(No. 11). It is of a late year in the seventeenth century, and suggests that it was done by some Spanish artist in Mexico.

One of the most universal of the saints is St. Anthony—and in this collection there are no less than three valuable canvases which represent him. The oldest (whose colors make it impossible to be reproduced), dates from very early in the Sixteen Hundreds, and was probably done in Mexico, though not by a native born. It was purchased many years ago of the famous Father Ambris, of the Mission of San Antonio de Padua. A larger painting of the same saint, dating from later in the same century, and once in possession of San Miguel Mission, is not much more than a sketch; but a sketch of unquestioned power



Property of the Southwest Society, A. I. A.
No. 13. SAN ANTONIO
(Painted in Spain before 1700;
24x32 inches)



Property of the Southwest Society, A. I. A.
No. 7. SANTA TERESA
(Painted in Spain about 1690;
24x32 inches)

(illustration number 12). Of about the same date as the latter, of about equivalent technic, and of a very quaint interest, is the St. Anthony shown in illustration number 13—the saint evidently a portrait of one of the younger missionaries, and the pith of the picture being that curious naiveté so common in an age when burgomasters and princes had their pictures painted in the resemblance of a holy man—the unmistakable likeness of the Christ-Child to the saint. This painting hung, until the general pillage of secularization, in the Mission of San Juan Capistrano.

A much younger school of Spanish art is represented by a number of paintings in this collection—some of them visibly touched by French influence; and some by German and some by Italian. Several of these were brought over from Spain a generation ago by Father Bot of San Gabriel. The daughter of



Property of the Southwest Society, A. I. A.
No. 12. SAN ANTONIO
 (Painted in the 17th Century; 30x36 inches)



Property of the Southwest Society, A. I. A.
No. 15. A MADONNA
 (Painted in California about 1790;
 12x17 inches.)

Herodias bringing the head of John the Baptist on a charger; a rather Frenchy and rather able portraiture of Jacob's meeting with Rachel; a mechanical and chromo-like copy of some (probably) good picture of the Holy Family, and ditto the Adoration of the Magi; a Daniel in a den of lions that could make their fortune on any stage, and that show their creator to have been a humorist, whether conscious or not—an Annunciation of the most hopeless Italian chromo type—these are not of much artistic value, though they are not without the historic worth that they were part of the art on which California depended in its earlier days.

But it did not altogether depend—nor much depend—on chromos nor the chromo school. There is a small painting (No. 14), on an unmistakably ancient canvas, on a stretcher whose like has not been made this side of 200 years, of the Nativity. Anyone who might take it as a finished picture would be justified in smiling at it. But anyone who knows pictures can see that it is merely a sketch, and that it is by a hand which could have made a real picture. That it is a sketch is absolutely proved to every student of these times by the conventional halos; that



Property of the Southwest Society, A. I. A.
NO. 14. SKETCH FOR A PAINTING OF THE NATIVITY
(Early 17th Century, Spain ; 18x23 inches)



Property of the Southwest Society, A. I. A.
**BRINGING THE HEAD OF JOHN THE BAPTIST
 UPON A CHARGER**
 (Painted about 1790, Spain; 30x38 inches)



Property of the Southwest Society, A. I. A.
NO. 8. NUESTRA SEÑORA DE LOS AFLIGIDOS
 (Painted in Mexico in the early 17th
 Century; 24x30 inches)

the man who roughed this valued sketch upon the canvas was no amateur, is apparent enough to anyone who will observe the face of the Madonna.

The absolutely crude little painting of the Madonna reproduced in engraving number 15 once hung in the church of Our Lady of the Angels in this city; was taken thence some seventy years ago by private parties, and a half a century later purchased by the collector to whom the Southwest Society and this public owe so much. It is one of the very few in the collection that has any likelihood of having been painted in California; and it, almost without question, was painted here. Whether it was done by a Franciscan missionary or by an Indian neophyte will always be a question; but the probabilities are strong that the artist was an Indian under the instruction of the padres.

But while, as might be expected in a collection of thirty-four paintings purchased for \$1000, the great majority are of canvases whose value is rather historic than of the market, there are in this collection two pictures of extraordinary artistic value and money worth. The very large canvas inadequately reproduced in illustration number 16 (for while the canvas itself is clear, its colors are not responsive even to an isochromatic plate) is, beyond any question whatever, by one of the large artists of the late seventeenth century. It shows clearly the influence of



Property of the Southwest Society, A. I. A.
NO. 16. ST. JOHN OF NEPOMUK, MARTYR
(A Spanish masterpiece of about 1675; 33x43)



Property of the Southwest Society, A. I. A.
NO. 111. MARY MAGDALEN RENOUNCING THE WORLD
(Painted in the latter part of the 17th Century; 56x28 inches)



Property of the Southwest Society, A. I. A.
No. 9. SAINT CECILIA
(Painted in Spain about 1680; 24x32 inches)



Property of the Southwest Society, A. I. A.
REBECCA AT THE WELL
 (Painted about 1780, Mexico; 24x32 inches)

Murillo; but it is in itself a classic. Its theme is the martyrdom of San Juan Nepomuceno or Pomuceno—in English, St. John of Nepomuk or Pomuk. The school is unmistakably of the latter Sixteen Hundreds; the execution is unmistakably that of a master.

St. John of Pomuk is the patron saint of Bohemia. He was born in the city of that name (Pomuk) in 1330, achieved high distinction in his country, and was canonized in 1779. In the Catholic church he is the patron of Silence, a rather pretty fancy. He was

contemporary with King Wenceslaus of Bohemia, a son of the Emperor Charles IV. Wenceslaus was jealous of his queen and suspected her of political intrigue. St. John was her confessor; and the king demanded of the priest that he reveal to him what the queen had confessed. The priest refused. The king tortured him cruelly, and drowned him in the river Moldau in the year 1393. This beautiful painting, torn in its lower corner but repaired, was painted before 1700. How it came to California we do not yet know; but long before the new dispensation in the Golden State, it was the chief ornament in a private chapel of a famous California family near Pomona.

But in the whole collection there is one noble painting which stands pre-eminent. We do not yet know from whose hand it comes; but we do know that it is from the hand of a master. It is a "Madonna of the Ring;" a large canvas in excellent preservation, with the empiric wreath of flowers which is largely associated with the art of Flanders—though I do not know that it originated there. But it is unquestionably of Spanish execution. The Madonna has the Spanish face, the child is a Spanish child. Aside from the floral garland, the technic is inevitably that of Murillo, and the garland may be a later addition. Certainly Murillo himself need not have been ashamed of this canvas; and it would be no artistic impiety to attribute it to him. Whether it is his or not, it is a masterpiece worthy of a seat of honor in any museum. (See Frontispiece.)

Besides the twenty-five paintings shown in these illustrations, there

are nine others—including several large canvases of varying merit and interest.

This collection can be seen in a special room of the Los Angeles Chamber of Commerce, from 2 to 4 p. m. on Saturdays.

The Caballeria collection was secured by a special fund raised for that purpose, the Los Angeles Chamber of Commerce co-operating by a special committee with the Southwest Society. The list of subscribers to this fund is as follows:

Los Angeles Public Library	\$250.00
A member of the Landmarks Club	200.00
Los Angeles Chamber of Commerce	100.00
Rev. Juan Caballeria	100.00
W. B. Cline, L. A. Gas & Electric Co.	50.00
Henry W. O'Melveny	25.00
W. C. Patterson	25.00
R. N. Bulla	25.00
W. W. Neuer	25.00
Percy R. Wilson	25.00
William Mead	25.00
Harrison Gray Otis	25.00
H. Jevne	25.00
J. S. Slauson	25.00
J. M. Elliott	25.00
Coulter Dry Goods Company	25.00
James B. Lankershim	25.00
Broadway Department Store	25.00
James C. Kays	25.00
Mullen & Bluett	25.00
Montgomery Bros.	25.00
H. S. McKee	15.00
J. H. Braly	15.00

For Roster of the Southwest Society—already third in membership among the 15 affiliations of the Institute—see SECOND BULLETIN, which also contains illustrated articles on the Folk-Songs and the Palmer-Campbell collection. Free on request.

The Official Organ
of the Southwest Society, A. I. A.

—IS—

Out West

EDITED BY CHAS. F. LUMMIS

For ten years recognized as the foremost magazine in the western half of the geography of the United States.

It stands for the Western Spirit — Principle, Independence, Scholarship — “To Love Truth, and Hate Shams; to Fear Nothing Without; and To Think a Little.”

It originated — and leads — the movements to preserve the historic Landmarks of the Southwest; “to Make Better Indians” by securing a Square Deal for them and encouraging their industries; to save for the public benefit the archæology, history and art of the Southwest.

Besides all this, it is a magazine —

Richly Illustrated
Full of Good Stories
and Valuable Articles

It is kept on file by practically every important library in the world.

\$2.00 per Year. 20c a Number

LOS ANGELES, CAL.

E
51
AG82

FEB 16 1926

FOURTH BULLETIN



The Southwest Society

OF THE

Archæological Institute of America

ARCHÆOLOGY OF THE RIO GRANDE VALLEY, N. M.

By EDGAR L. HEWETT

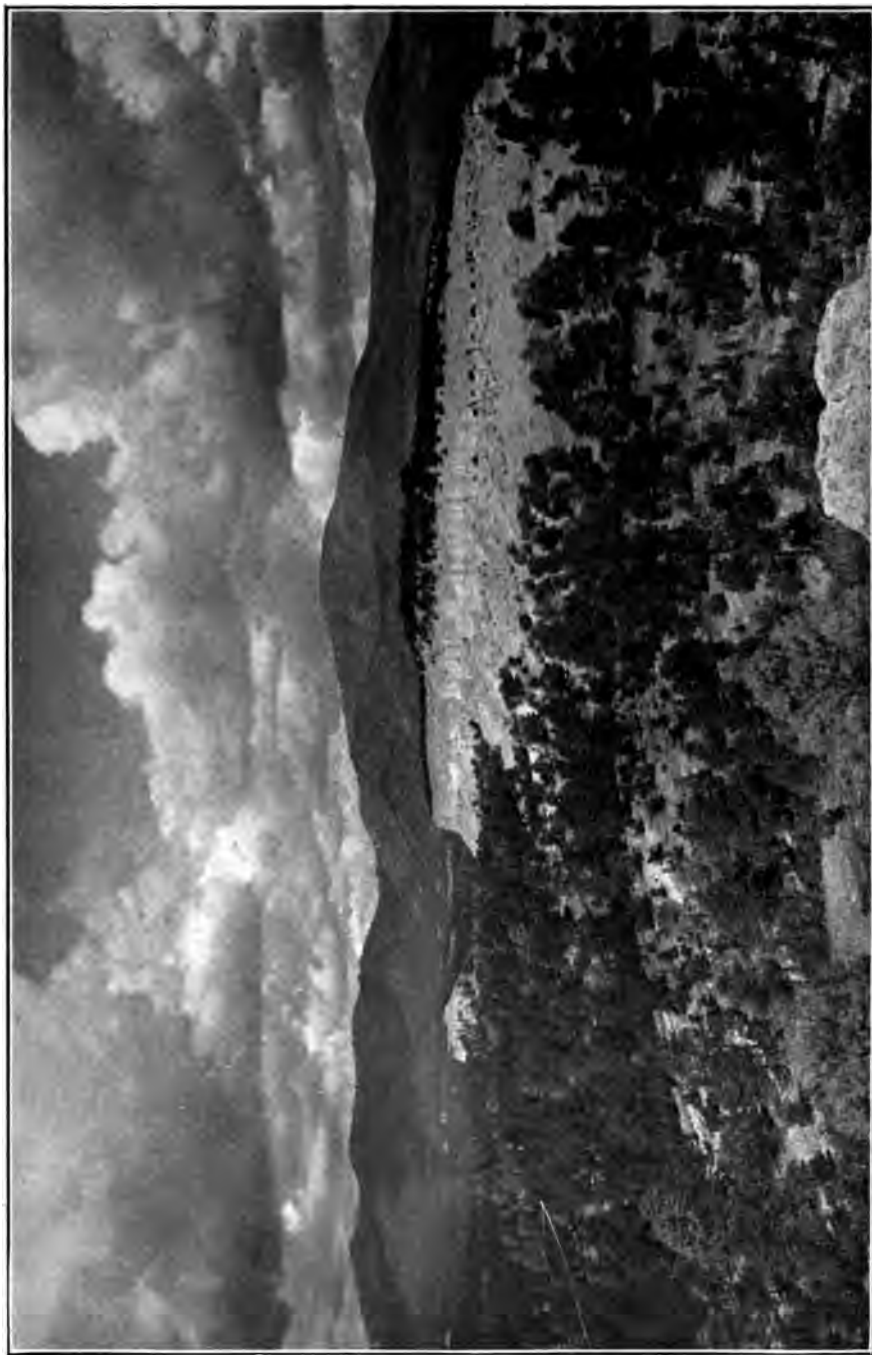


PLATE Ia—THE ROCK OF PUYE

—Photo by Crayeroff.

Reprinted From



ARCHÆOLOGY OF RIO GRANDE VALLEY

By EDGAR L. HEWETT.

Following is the first article on the monumental work done by the Southwest Society, A. I. A., under the supervision of Dr. Hewett, Director of the School of American Archaeology (founded last year principally through the efforts of the Southwest Society, whose headquarters are in Los Angeles). The establishment of the American School, on a par with the world-famous Classical Schools in Rome, Athens and Jerusalem; the Americanizing of the work of the Archaeological Institute of America, the foremost of American scientific bodies; the systematizing of such work in a national system beginning with the incorporation of the Institute by Act of Congress and the unification of the government departments and the foremost universities and museums of the country to this work; the foundation of the Southwest Museum in Los Angeles, and of the Museum of New Mexico in Santa Fé—these are among the achievements in which the Southwest Society has been a leader. Besides this, it has the largest membership of any similar body in the world, by some 50 per cent.

The work described by Dr. Hewett has left a monument comparable to the work of governments and scientific bodies in Italy, Greece, Palestine, Mexico, Egypt, etc. This noble American ruin is already visited by hundreds of tourists. The wonderfully interesting antiquities from it now rest in the Southwest Museum rooms in Los Angeles.

It is admitted that "the development of American archaeology in the Institute dates from the organization of the Southwest Society." It is also admitted that no other archaeological society in the United States has accomplished so much in active work for its own community as well as for the world of science.

CHAS. F. LUMMIS.

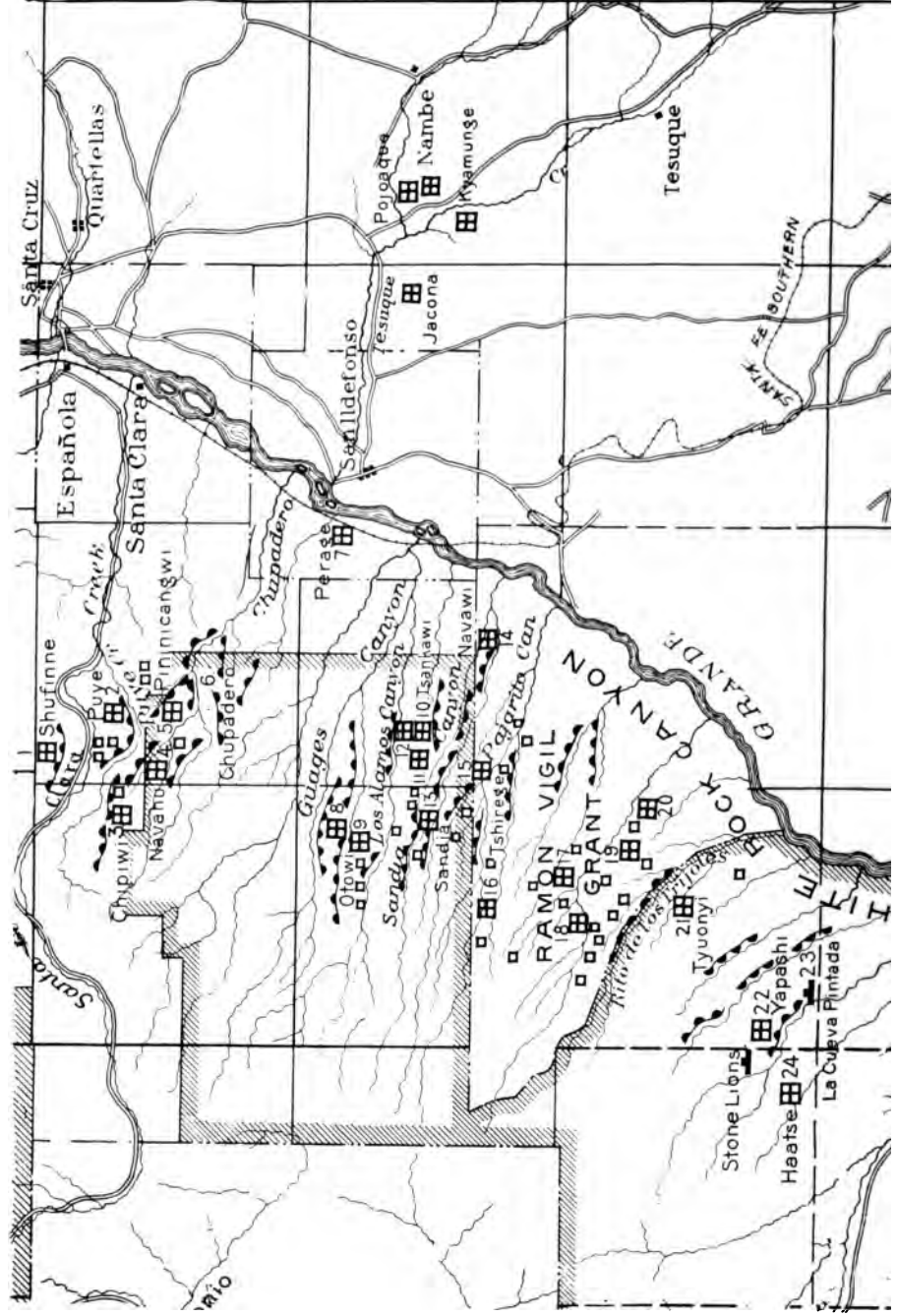
THE PUYÉ.



IN THE summer of 1907 work was begun under the auspices of the Southwest Society of the Archæological Institute of America on the ruins of Puyé', in New Mexico. This is the first of the ancient pueblos of the Rio Grande Valley to be systematically excavated, and the second ruin in the United States to be scientifically treated with a view to its permanent preservation as a National Monument.

(1) The derivations of Tewa place names mentioned in this and in succeeding papers, that will be presented on the Archæology of the Rio Grande Valley, have been determined by my assistant, Mr. John P. Harrington.

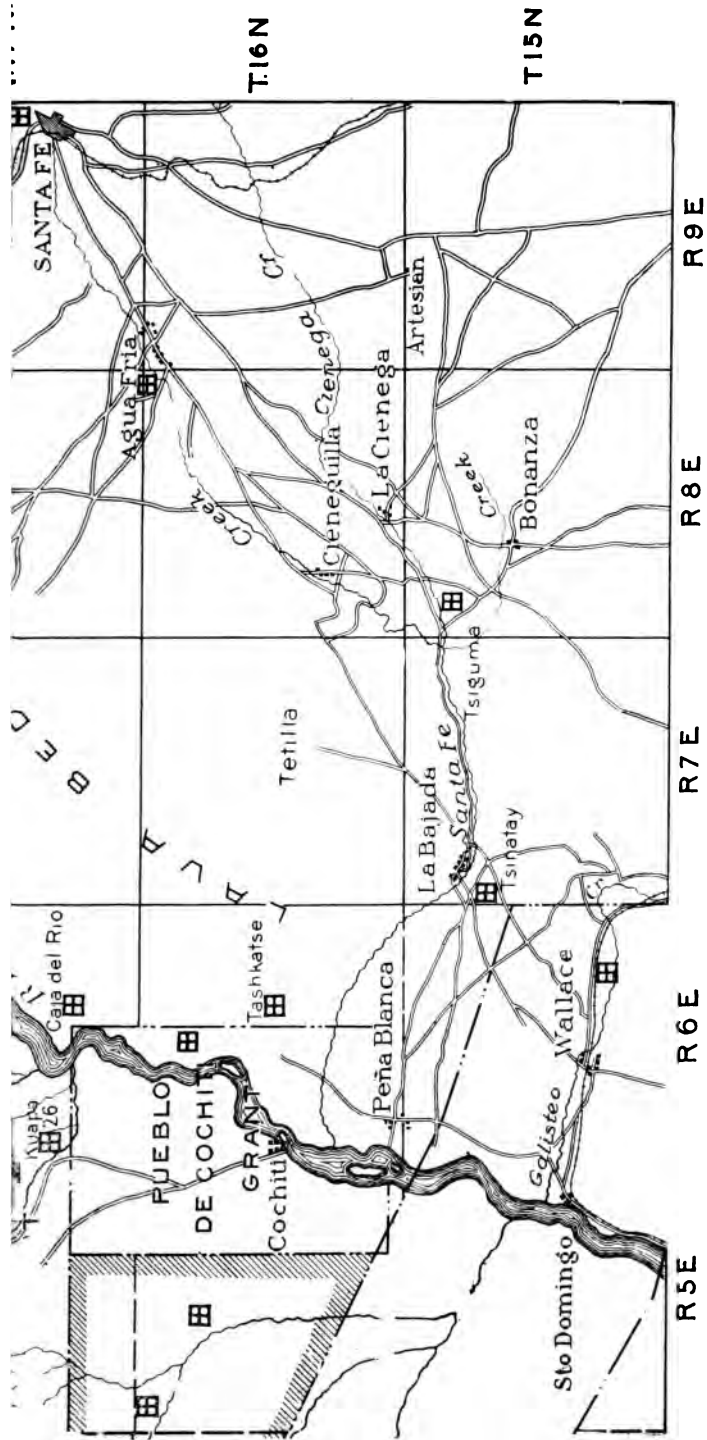
Puyé: assembling place of cottontail rabbits. Pu, cottontail rabbit; yé, to assemble, to meet. The word Puyé must not be confused with púye, buckskin.



T.20N.

T.19N.

T.18N.

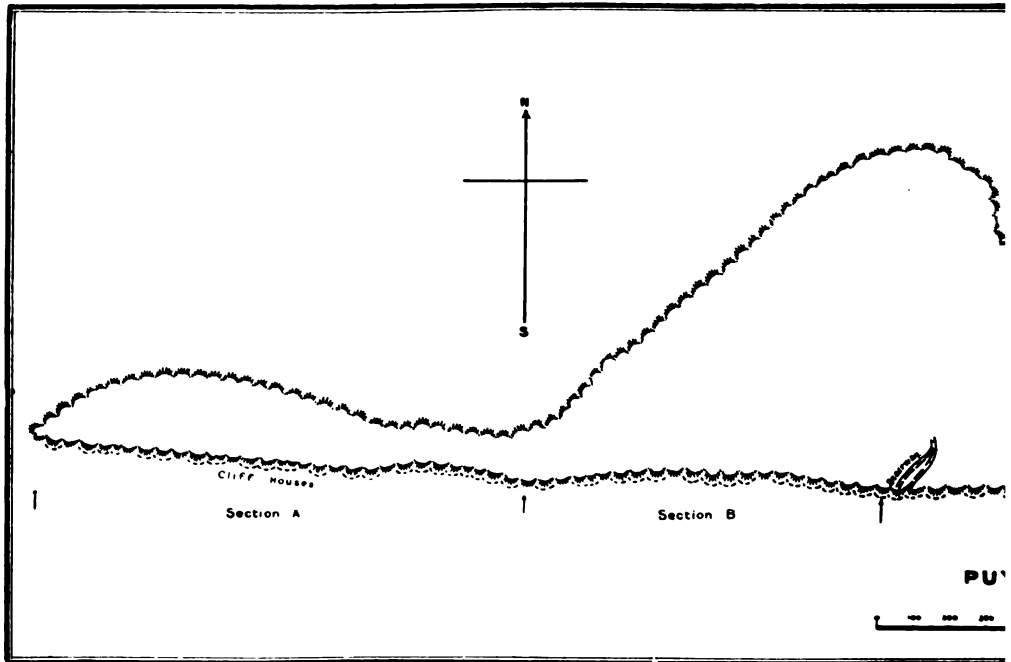


LEGEND

- ▣ Inhabited Pueblo
- ▣ Important Pueblo Ruin
- ▣ Minor Pueblo Ruin
- ▣ Cliff Dwellings
- ⬮ Shrines
- Game Pit
- ▨ Forest Reserve Boundary
- - Land Grant Boundary

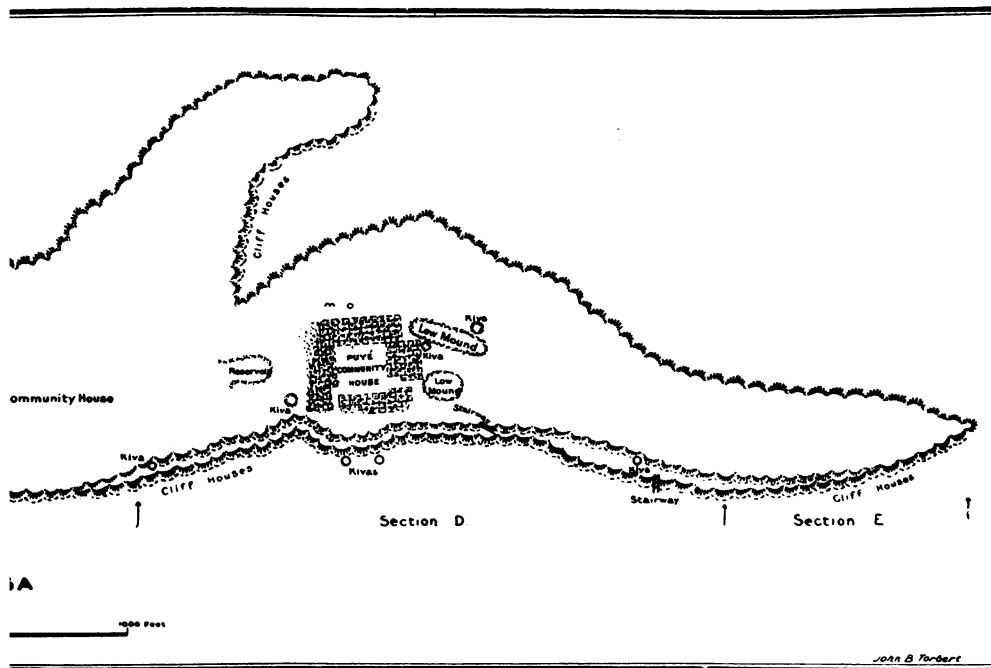
SCALE





Puyé is one of the most extensive of the ancient "Cliff Cities" of the Southwest. It occupies an imposing situation (Plate 1-a) on the Pajarito plateau, ten miles west of the village of Española and thirty miles northwest of Santa Fé. Since 1880 the place has received some attention in the writings of Powell, Bandelier, Lummis, and the present writer. Through widely published photographs its general appearance has been well known for some years, and much has been said concerning its history, based upon surface evidence and Tewa story. But here, as in archæological research all over the world, it is the spade that must be depended upon to lay bare the irrefutable record.

At first, determined opposition to the excavation of the ruins at Puyé was offered by the Indians from the nearest Tewa village, Santa Clara, ten miles away in the Rio Grande Valley, on whose reservation the site is located. The governor, head men, and representatives of the caciques, or religious rulers, were met in council and the whole matter frankly laid before them. It was explained to them that this was our way of studying the history of the Indian tribes; that we believed that the thoughts and works of their ancestors and of the other peoples with whom they had been in contact constituted a noble record, worthy of being recovered and preserved for all time. Some appeal was made to their sense of gratitude for assistance rendered them in the past in securing from the government a much-needed and justly-deserved extension of their



reservation, and a law releasing them from the payment of taxes on their lands, which at one time had threatened the extinction of the titles to their homes. Bare reference was made to the fact that under the permit of the Department of the Interior we were acting entirely within our rights in making excavations on their reservation, for it was desired to rely mostly upon their higher sentiments in the matter. I greatly regret that I am unable to reproduce the speeches of the head men on this subject. They abounded in incisive and cogent argument which demanded unequivocal and logical answer. On the whole, their contention was on a high plane, and their deliberation marked by much lofty sentiment. It ended in all objection being withdrawn and most cordial relations established, which were afterward expressed in a perfectly friendly attitude toward, and interest in, our work.

It is not an exaggeration to speak of Puyé as a "cliff city," though it must be understood that the term "city" does not imply anything of civic organization comparable to that of our modern municipalities. Nevertheless, there were, in the social organization that existed here, elements of collective order that characterize the civic group that we designate by the term "city." There were closely-regulated community life, definite societary obligation, and in point of numbers the population was ample to constitute a modern city.

Geologically, Puyé is a rock of grayish-yellow tufa, 5750 feet long,



PLATE 1b—PANORAMA OF PAJARITO PLATEAU

—Photo by Craycroft.

varying in width from 90 to 700 feet. Its outlines are shown in the map (Plate II), and something of its general aspect in the panoramic photograph (Plate VII-b). It is a fragment of the great tufaceous blanket that once covered the entire Pajarito Plateau to a thickness of from 50 to 1500 feet. This covering of tufa has been completely dissected by ages of water and wind erosion. In the northern part not over 10 per cent of it remains. These fragments appear as a multitude of geological islands (Plate I-b), some almost circular, but mostly long strips (in Spanish, *potreros*), extending east and west from the base of the Jemez Mountains towards the Rio Grande. They present, on the south side, vertical escarpments rising above talus slopes that reach usually almost to the dry arroyos in the valley bottoms. The north side is always less abrupt,



PLATE Va—EXCAVATED CLIFF ROOMS

presenting only small escarpments and long gentle slopes to the valley. There is scant soil on the tops of these mesas, and vegetation is limited to grass, juniper and piñon. The valleys are lightly forested with pine of not very ancient growth. The altitude is about 7000 feet above sea-level.

The view from the top of the rock of Puyé is almost beyond compare. A few miles to the west is the Jemez range, with its rounded contours and heavily forested slopes (Plate I-a.) On the eastern horizon one sees a hundred and fifty miles of the Santa Fé range, embracing the highest peaks in New Mexico. The northern extremity of the panorama lies in the State of Colorado, and at the south end, near Albuquerque, is the rounded outline of the Sandia Mountain, Oku, the "Sacred Turtle" of Tewa myth-

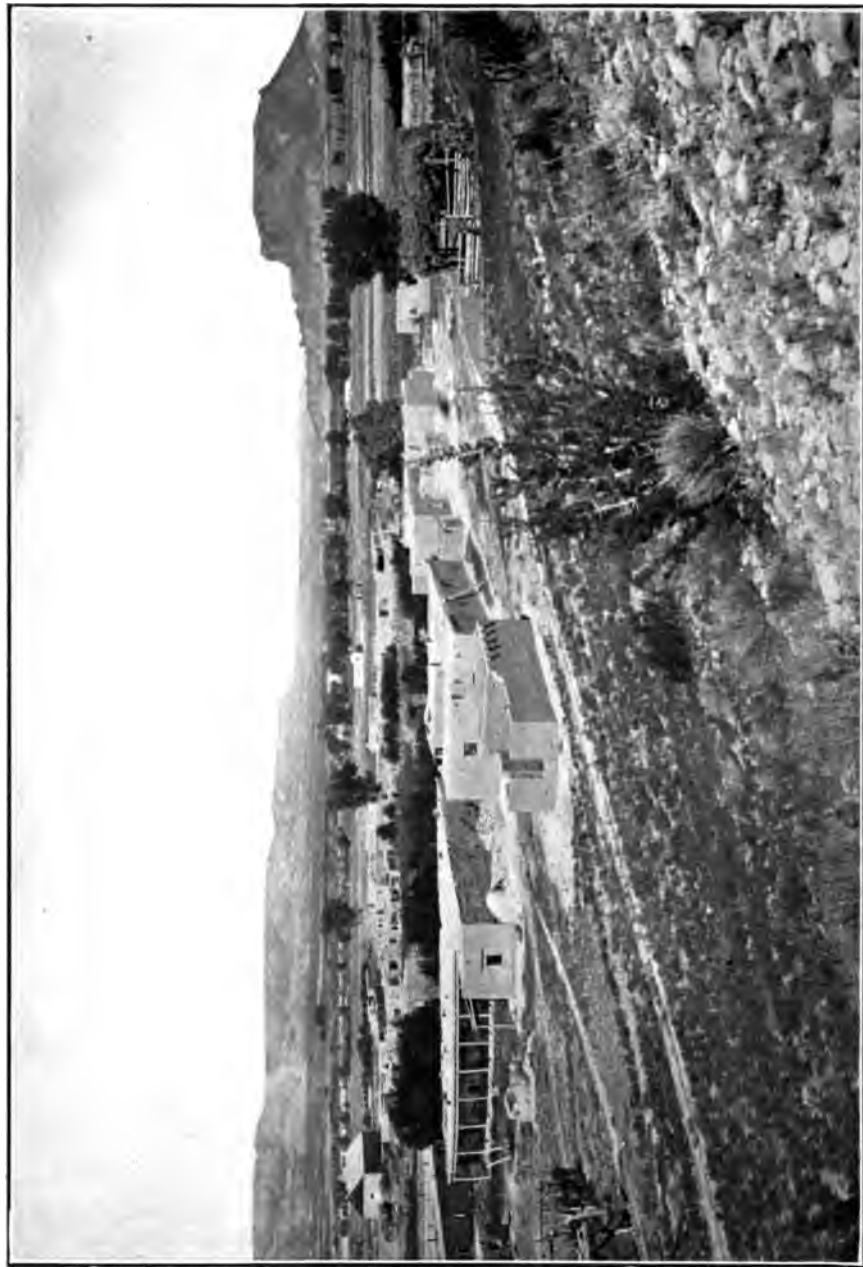
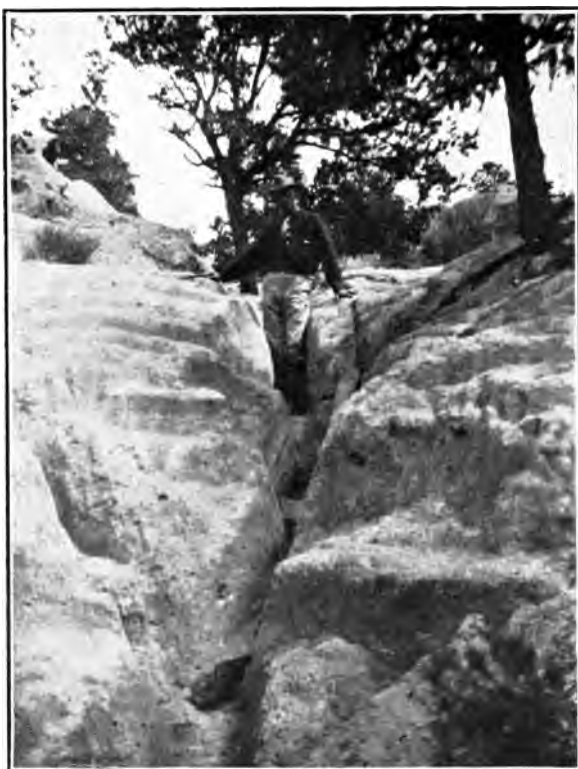


PLATE IXb—TUYO, THE BLACK MESA, FROM SAN ILDEFONSO

ology. The great synclinal trough of the Rio Grande extends from north to south between the two ranges. The portion of it here seen formed the bed of a Miocene lake. The great expanse of yellowish Santa Fé marl, which the winds have piled into rounded dunes and trimmed into turreted castles, presents at all times a weird and fantastic appearance. In the immediate foreground to the east one looks down upon the level plateau stretching away to the valley. In the summer and fall this is variegated by masses of yellow flowers, which cover the open parks among the junipers, marking the fields of the ancient inhabitants. Beyond this lies several miles of open grass lands. To the northwest about a mile and a half

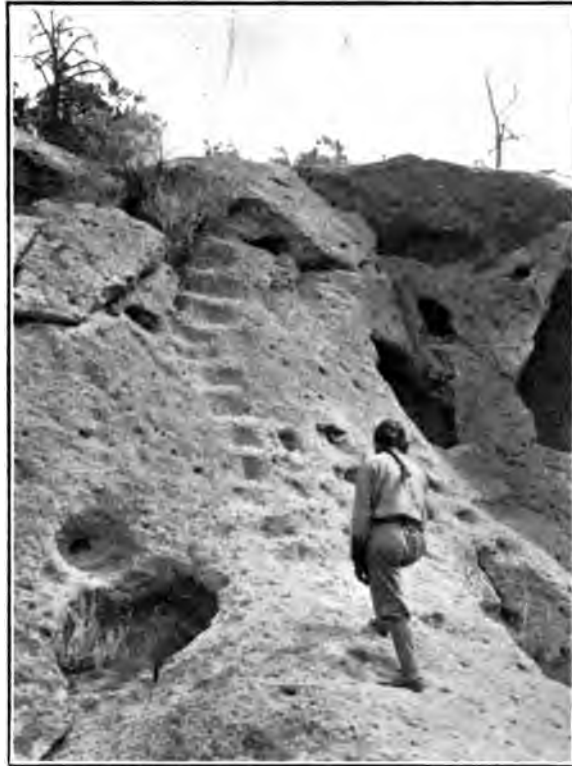


—Photo by Dixon.

PLATE IIIa—ROCK TRAIL, AT FININICANGWII

the yellow rock of Shufinné dominates the plain, and to the west and south lie numbers of the detached masses which I have spoken of as geological islands. Southwest about ten miles the round black bulk of Tuyo rises from the edge of the Rio Grande Valley (Plate IX-b.) Here is an example of the geologically recent basaltic extrusions which characterize the Rio Grande Valley from this point south through White Rock Cañon. This is the historic "Black Mesa," the scene of many stirring events of the early period of Spanish occupation. In Tewa mythology, Tuyo is the "Sacred Fire Mountain." Its top is covered with the remains of semi-subterranean dwellings, and fire shrines are still maintained there by the Indians of San Ildefonso.

Puyé was the principal focus of a population that occupied a number of villages in the northern part of this plateau. The distribution of the outlying settlements of this group will be briefly described before considering Puyé itself. There are many "small house" ruins, containing anywhere from two to fifty rooms each, scattered all over the district, that are not taken account of in this paper. The villages are for the most part found on the tops of the mesas, on almost every one of which, of any size, some house remains are found. The large settlements consisted of from one to



—Photo by Bean.

PLATE IIIb—STAIRWAY AT NAVAWI

three quadrangular pueblos, one or more small houses near by, and a village of excavated rooms in the nearest adjacent cliff wall.

The northernmost settlement is the Shufinné¹ above mentioned.

This town lay to the northwest of Puyé about a mile and a half and was separated from it by the deep gorge of Santa Clara Cañon. It occupied a small tufa island, the only one north of the cañon. The rock of Shufinné is a commanding feature of the landscape, being plainly visible from the Tesuque divide, just north of Santa Fé, a distance of about thirty miles. The settlement here consisted of a small pueblo on the top of the rock, and a group of

(1) From *Tsiphenu*, dark colored obsidian flakes; *Tsi*, obsidian flake; *phenu*, dark. In the Santa Clara dialect, the form is *Tsifeno*.



PLATE IIIc—STAIRWAY AT PUYE

houses built against the vertical wall forming the southern face of the cliff.

On the next mesa and in its adjacent valley south of the Puyé are three small pueblos, one on the mesa rim and two in the valley, these being the only valley pueblos of any size in this region. There is also a cliff village of several hundred excavated rooms in the rock wall. There is a lack of certainty in Tewa tradition with reference to these ruins, but from the most reliable information obtainable I now believe that these taken together constituted the settlement of Navahu'. The derivation of the name of this community was mentioned by me in a note in the *American Anthropologist* in 1906, and is of sufficient interest to warrant repetition here:

"In the second valley south of the great pueblo and cliff village of Puyé, in the Pajarito Park, New Mexico, is a pueblo ruin known



PLATE IVa—ROCK TRAIL AT TSANKAWI

to the Tewa Indians as Navahú, this being, as they claim, the ancient name of the village. The ruined villages of this plateau are Tewa of the pre-Spanish period. This particular pueblo was well situated for agriculture, there being a considerable acreage of tillable land near by—far more than this small population would have utilized. The old trail across the neck of the mesa to the north is worn hip deep in the rock, showing constant, long-continued use. I infer that these were the fields of not only the people of Navahú, but also of the more populous settlements beyond the great mesa to the north, where tillable land is wanting. The Tewa Indians assert that the name 'Navahú' refers to *the large area of cultivated lands*. This suggests an identity with *Navaho*, which Fray Alonso de Benavides, in his Memorial on New Mexico, published in 1630, applied to that branch of the Apache nation ('Apaches

(1) *Navahu*, or *Navahuge*: place of the cultivated fields. *Nava*, field, flat land; *ge*, place.



PLATES IVb and c—ROCK TRAIL AT TSANKAWI

de Navajo') then living to the west of the Rio Grande, beyond the very section above mentioned. Speaking of these people, Benavides says: 'But these (Apaches) of Navajo are very great farmers (*labradores*), for that (is what) Navajo signifies—"great planted fields" (*sementeras grandes*).'

These facts may admit of two interpretations. So far as we know, this author was the first to use the name Navajo in literature, and he would have been almost certain to have derived it from the Pueblos of New Mexico among whom he lived as Father Custodian of the Province from 1622 to 1629, since the Navajo never so designated themselves. The expression, "the Apaches of Navajo,"



PLATE III—RUINS OF THE GREAT COMMUNA

may have been used to designate an intrusive band that had invaded Tewa territory and become entrenched in this particular valley. On the other hand, the Navajo, since the pastoral life of post-Spanish times was not then possible to them, may have been so definitely agriculturists, as Benavides states (although he did not extend his missionary labors to them), and have occupied such areas of cultivated lands that their habitat, wherever it was, would have been known to the Tewa as Navajo, "the place of great planted fields."

On the next mesa to the south, a potrero several miles in length, are two groups of ruins which I now believe constituted the settlement known in Tewa tradition as Pininicanwi¹. The western group is composed of one quadrangle and four small-house ruins, the group occupying a space of not over a quarter of a mile in length. About half a mile to the east is the other group, consisting of one quadrangle and two small houses. All the buildings of this settlement

(1) *Pininicanwi*: *Phininikanwi'i*, popcorn meal mesa-neck. *Phinini*, popcorn; *kan*, flour; *phininikan*, meal made of roasted corn; *wi'i*, a narrow place between two mesas formed where two cañons, one on each side of the mesa, have their sources near together. *Wi'i* is a geographical term much used by the Tewa. A trail often leads up one cañon, across the *Wi'i* and down the other cañon. There are a few of a clan known as *Phininit'owa* or Popcorn People still left at San Ildefonso.



USE ON SUMMIT OF THE PUYE

are within a few rods of the mesa rim, and in the face of the escarpments are many excavated cliff houses.

Of the next settlement south, the last in the Puyé district, we have no Indian name. The great potrero on which the ruins are situated, and the valley to the south of it, are known by the Spanish name Chupadero. The main pueblo is a quadrangle about one hundred and twenty feet square. Near by are three small-house ruins and a reservoir. In the cliff wall below are hundreds of excavated rooms.

The settlements above described seem to have been rather closely related. The villages are all connected by well-worn trails, some of them of unusual depth. The one shown in Plate III-a crosses a narrow neck (wi'i) of the mesa of Pininicangwi. With one exception (Plate IV-a, Tsankawi) it is the deepest worn rock trail that I have ever seen. It seems to have been made entirely by the attrition of human feet, being so situated that its depth could not be augmented by water erosion. The net-work of trails to be seen over this entire plateau is one of its most interesting archæological features. The trail is a sharply cut path, usually about eight inches wide, from a few inches to a foot in depth, and in many places more. The path narrows but little toward the bottom and is remarkably



PLATE VIIc—GENERAL PANORAMA

clean cut. (Plate IV-bc.) A large part of the surface of the plateau is rock devoid of soil, and these paths afford an imperishable record of ages of coming and going. The well-worn stairways are worthy of particular notice (Plate III-b.) In the archaeological map of the district that is in course of preparation, the entire system of trails and game traps (*navas*) (Plate IX-a) are shown, and in a future paper this subject will be discussed at length.

The Puyé is a fine example of the ancient Pajaritan community. At this place is found everything that is characteristic of the Pajaritan culture; every form of house ruins, typical in construction and placement; sanctuaries, pictographs, implements, utensils, symbolic decoration, all following a well-defined order, and conforming in all essential particulars to a type of culture to which I have for present convenience given the name Pajaritan.

The Puyé settlement was made up of two aggregations of dwellings: 1. The great quadrangle on the mesa top, an arrangement of four huge terraced community houses about a court, forming at once an effective fortification and a capacious dwelling; a compact residential fortress that might not inappropriately be called the citadel. (See ground plan, Fig. 1.) 2. The cliff villages, consisting of a succession of dwellings built against and within the

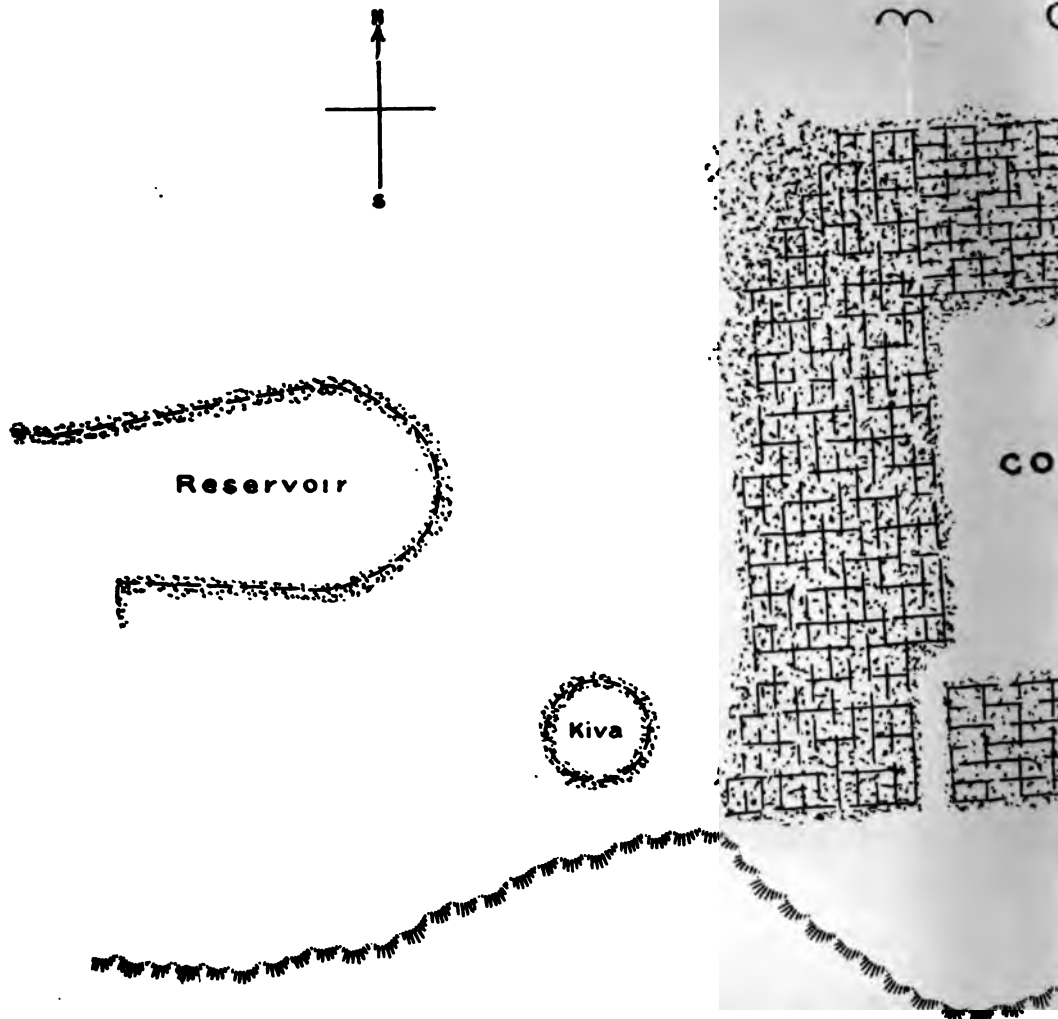


E PUYE CLIFF

wall of the cliff, usually at the level where the talus slope meets the vertical escarpment. The latter will be described first.

A glance at the map of the Puyé mesa (Plate II) shows an almost continuous succession of dwellings along the face of the cliff from one end to the other. The cliff is more than a mile (5750 feet) in length. We note here three classes of dwellings. 1. Excavated, cave-like rooms, serving as domiciles, without any form of construction in front (Plate V-a.) 2. Excavated rooms with open rooms or porches built on in front, as has been the case in the example shown in Plate V-b. 3. Houses of stone, one to three stories high, with corresponding number of terraces, built upon the talus against the cliff. In these groups the excavated chambers now seen in the cliff wall were simply back rooms of the terraced buildings. Such was the example shown in Plate V-c. An examination of the talus discloses remains of the walls of several villages of considerable extent that were built upon the talus against the cliff. Plate VI-a shows a section of the cliff which was the site of one of these talus pueblos, a building two stories high. The row of holes in the cliff wall shows where the ceiling-beams of the second story rested. The walls of first-floor rooms are to be found under the debris where the talus meets the vertical cliff. The ruins

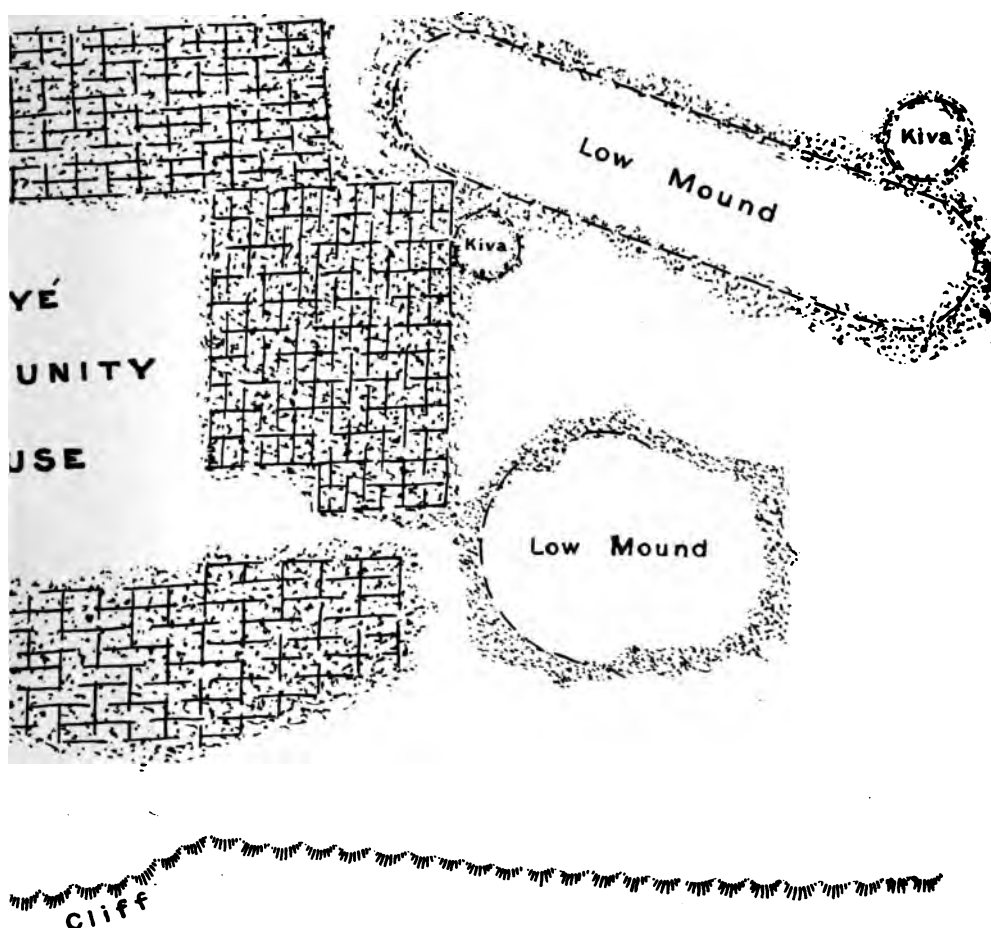
OUT WEST



of a number of excavated back rooms are to be seen in the wall.

All of section 4 of the cliff (Plate II), and a great part of section 5, is broken about midway of its height by a ledge which shelves back a few yards and then meets another vertical wall. On this ledge and against and within this upper wall are the remains of another succession of dwellings. These continue for a distance of 2100 feet. This, added to the line of dwellings on the lower level, gives a continuous extent of house remains of this character about a mile and a half in length. The dwellings of this upper ledge were quite like those below. Here were the simple cave-like houses, the porched chambers and the terraced pueblo against the cliff, with excavated back rooms. It was possible to step from the house-tops on to the rim rock above. In places heavy retaining walls of stone were built on the front of the ledge. Stairways cut in the face of the rock ascend from this upper ledge to the great community house on the top (Plate III-c.)

The great community house stands near the edge of the cliff,



the southwest corner approaching to within twenty feet of the brink. The huge quadrangular pile of tufa blocks gives at first the impression of great regularity of construction (Plate VII-a), but on close examination the usual irregularities of pueblo buildings are found. The plan here presented (Fig. I) was drawn previous to excavation and is intended to show only the general appearance of the ground plan and surroundings. It would require a rectangle approximately 300x275 feet to inclose the pile. No two exterior walls are exactly parallel, but the orientation of the building is approximately with the cardinal points. The wall forming the east side of the court is on a due north and south line. The interior court is not a perfect rectangle, the north side measuring 150 feet; south, 140; east, 158; and west, 143.

At the southeast corner is the main entrance to the square, 17 feet wide at the eastern end but enlarging to double that width before it opens into the court. A narrow passage 13 feet wide, not known to exist until excavations begun, was cleared at the south-



PLATE VIIb—THE SOUTH HOUSE, PUYE, AFTER EXCAVATION



PLATE VIa—RUINS OF A TALUS VILLAGE AT PUYE

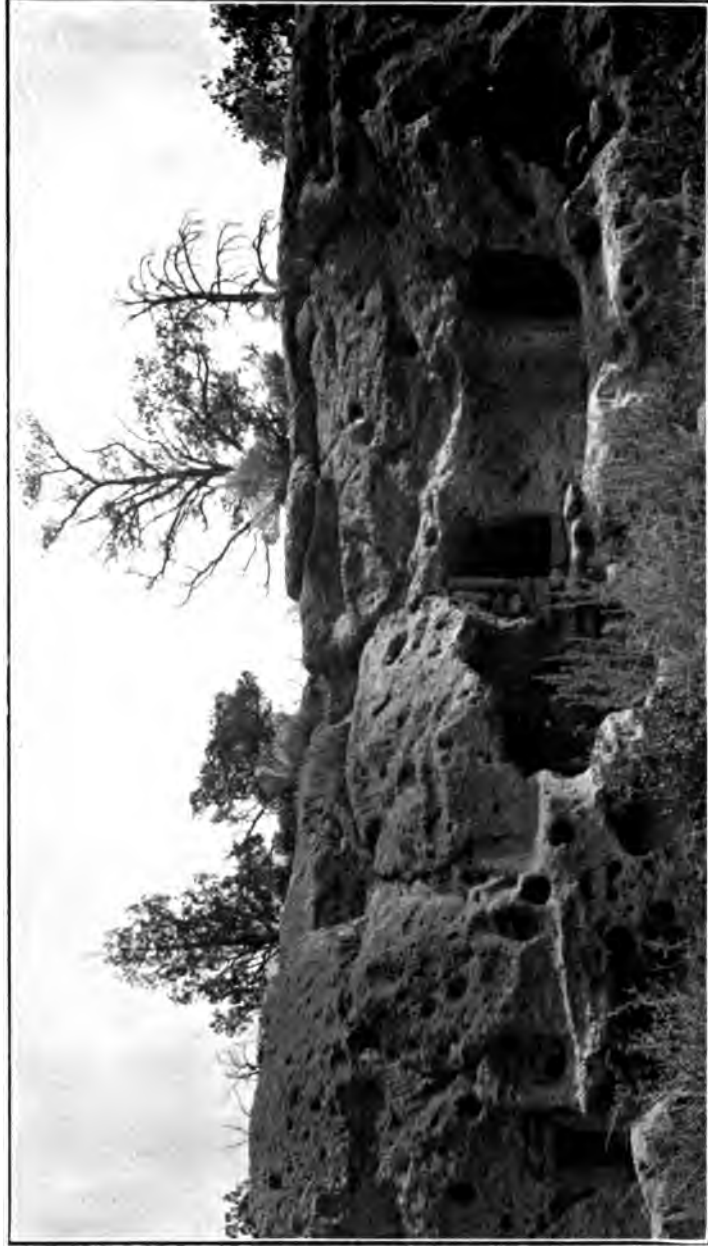


PLATE Vb—EXCAVATED CLIFF ROOMS, FORMERLY WITH PORCHES



PLATE Vc—SITE OF TWO-STORY CLIFF HOUSE



PLATE VIIIa—THE BEGINNING



SHOVEL AND WHEEL



REMOVING LOOSE STONES



BARROW WORK

west corner of the court, thus segregating the "South House" of the quadrangle from the other four sides. It is probable, however, that this latter was a covered passage. It is possible that excavation will disclose other entrances to the court, but none is now visible. A low oblong mound, its longest diameter about 150 feet in length, lies just outside the main entrance. This has the appearance of neither a general refuse heap nor cemetery, though it occupies the usual position of the latter. It is composed mainly of the refuse produced by the dressing of the stone for the building. A long narrow mound of similar character almost touches the southeast corner of the pueblo.

One subterranean sanctuary, or kiva, is found just against the outer wall of the East House, and another somewhat larger lies 165 feet slightly north of east of this one. The largest kiva on the mesa top, one apparently about 36 feet in diameter, lies 60 feet



PLATE IXa—GAME TRAP (NAVA) AT NAVAWI

west of the southwest corner of the quadrangle. These kivas were all excavated in the rock, there being almost no covering of soil at this place. Others are found on the ledge of the cliff below, and still others in the talus.

The ruins of an ancient reservoir lie 120 feet west of the pueblo. It is oblong in form, its short diameter being about 75 feet, and the long diameter 130 feet. The embankment is made of stone and earth, the opening being on the west. It could not have been fed from any living source, and could have been useful only for impounding such surface water as would be conducted to it through the small draw to the west. The supply of potable water for the pueblo must have been derived from what is now the dry arroyo south of the mesa. At one point a meager supply can still be obtained by the opening of a spring in the sand, but here, as on all parts of this plateau, a much more plentiful water supply than that now existing would be absolutely essential to the maintenance of such

large settlements as once existed at Puyé. An evidence of such supply is to be seen in the irrigation canal which may be traced for nearly two miles along the south side of Puyé arroyo. This ditch heads above the mesa towards the mountain, and must have been used to conduct surface water from the mountain gulches to the level fields south and east of the settlements. It is possible that it was constructed during a late occupation of Puyé by the Santa Clara Indians, after their knowledge of irrigation had been augmented by contact with the Spaniards in the Rio Grande Valley.

A detailed description of the great community house is reserved until the excavations of the present season (1909) shall have doubled the area uncovered and afforded more complete data for the description. One hundred and forty rooms are now clear of debris and may be seen in practically their original condition. This comprises about three-fourths of the South House. The walls of the first floor remain standing in a good state of preservation to a height of from four to seven feet. The latter figure was probably about the original height of the ceiling in the first story. That there was much irregularity in the altitude of different parts of the building is shown by the amount of fallen wall material and other debris in the rooms excavated. It is evident that there was an irregular terracing back from the rooms facing the court, and it is likely that small portions of certain terraces were four stories high.

Description of the material recovered by the excavation is also reserved for a future section of the report. The finds consist of a large quantity of stone implements and utensils, many articles in bone, and a considerable amount of pottery. The latter, found in an apparently hopelessly shattered condition, has been made one of the choicest collections that has been excavated in the Southwest. This is due to the skilful restoration that it has received at the hands of Dr. Palmer in the Southwest Museum, where the collection is now to be seen. The collection is chiefly characterized by the large amount of a beautiful red ware peculiar to the Pajaritan pottery, and also by elaborate use of ornamental glazing, which, as has been previously shown by the writer¹, was a well-developed art among the Pajaritan people in pre-Spanish times.

The photographs (Plate VIII-ab) show different stages of the work of excavation and illustrate the method. The line of Indian workmen stretched across the great pile of the fallen building (Plate VIII-a) gathers the loose stone and passes it along by hand to a pile outside of the quadrangle. When all loose stone and all that can be freed from the debris by the picks have been thus disposed of, and the standing walls disclosed, plank run-ways are laid upon the top of the wall (Plate VIII-b) and shovels and wheelbarrows brought into requisition. Earth and broken stone fill the rooms to a depth of from three to five feet, and it is in the removal of this that most of the specimens are found. The rooms are usually plastered and well floored; in some cases rooms are found with secondary floors, laid upon a considerable depth of soil and debris, indicating a reoccupation after a period of disuse. In Plate VI-b is shown a partial view of the building after excavation.

(To be continued.)

(1) *Les Communautés Anciennes dans le Désert Américain*: Geneva, Switzerland, 1908.



FIFTH BULLETIN



The Southwest Society

OF THE

Archæological Institute of America

SIXTH ANNUAL REPORT

LOS ANGELES, CALIFORNIA, 1910

THE SOUTHWEST SOCIETY Archæological Institute of America

President, M. A. HAMBURGER.
Vice-Presidents: Gen. H. G. Otis, Henry W. O'Melveny, Dr. Norman Bridge.
Maj. E. W. Jones.
Treasurer, W. C. Patterson. Secretary, Chas. F. Lummis.

EXECUTIVE COMMITTEE:
Jas. A. Foshay, Chairman; Joseph Scott, Robt. N. Bulla, Chas. Cassat
Davis, Dr. J. A. Munk, Willoughby Rodman, John D. Bicknell, M. A. Hamburger,
Jas. D. Schuyler, Herbert J. Goudge, Chas. F. Lummis, (Curator of Southwest
Museum, Hector Alliot).

ADVISORY COUNCIL:
The foregoing officers and
Louis A. Dreyfus, Santa Barbara. Dr. J. H. McBride, Pasadena.
Walter R. Bacon, San Francisco. Geo. W. Marston, San Diego.
•HONORARY LIFE MEMBERS: Hon. Theodore Roosevelt, Washington;
Chas. Elliot Norton, LL. D., Cambridge, Mass.

•By their consent, and subscribed by the Southwest Society.

The annual meeting of the Southwest Society of the Archaeological Institute of America was notable for the extraordinary progress reported as to the Society's work for the year. No scientific body in America has ever made such a record; and the Southwest Society, having now no other records to beat but its own, is actively engaged in beating that.

The present membership of 427 includes many of the foremost citizens of California and the Southwest. The quality of the membership may fairly be judged by the officers, as above.

The last six months of 1909 have marked more progress for the Society than any two years of its previous history—though already the pace-maker for other societies in this branch of the preservation of history.

The most important events of this six months were (within a couple of days of one another) Mrs. Jones's bequest of \$50,000 for a memorial hall, and the election of Mr. Hector Alliot as Curator. The latter action has not only given us a Curator of experience and of the qualities that kindle interest; but also one competent to, and willing to, catalogue the priceless collections gathered by this Society.

The report of the Treasurer shows:

From October 31, 1908, to November 30, 1909:

Received in dues		\$2602.74
Overdraft, Oct. 31, 1908	\$ 16.29	
Salary of Curator	600.00	
Transferred to Museum	300.00	
Miscellaneous	135.19	
Institute (A. I. A.)	1000.00	
Museum Purchases	6.50	
Postage	172.40	
Printing and Supplies	97.25	
Stenographer	50.00	
Lectures	8.00	
	<hr/>	
	\$2403.88	
Balance in Bank Nov. 30, 1909	\$ 198.86	
	<hr/>	
		\$2602.74

The report of the Secretary was as follows:

On the 20th of November, 1903, the Southwest Society was founded in Los Angeles as the fourteenth affiliation of the foremost scientific body in America. The thirteen other societies at that time had a total membership of 1178 living members. It should be observed here that the Institute carries its life members forever on its roster. The Boston Society, for instance, thus carries some sixty names of deceased citizens.

The next annual report of the Institute—the first in which the Southwest Society enters—shows (November, 1904,) the following very significant figures which I ask you to observe carefully, as an index of the character of this community:

SOCIETY.	YEAR FOUNDED.	LIVE MEMBERSHIP, OVER		LOSS.
		1904.	1903.	
Boston	1879	225	.....	17
New York	1884	218	.....	14
Baltimore	1884	54	4	.....
Pennsylvania	1889	138	59	.....
Chicago	1889	79	4	.....
Detroit	1889	126	.....	1
Wisconsin	1889	22	.....	5
Cleveland	1895	51	0	.....
Connecticut	1898	72	0	.....
Missouri	1900	32	13	.....
Washington, D. C.	1902	132	14	.....
Iowa	1902	27	10	.....
Pittsburg	1903	77	10	.....
Southwest	1903	116	116	.....

That is to say, in its first year the growth of this Society was nearly ten per cent. of the total membership of the Institute.

In 1908 there were twenty-one societies with a total membership of 2200. In 1909 there were thirty societies in the United States (including six branches) with a total of 2298 members; and in Canada eight societies (including one branch) with a total of 508 members. This makes the grand total of membership 2806 for thirty-eight societies and branches. Twenty-five of these societies have been founded, and 1628 of these members added, since the Southwest Society came in. It is not too much to say that this growth has been not only posterior to, but very largely on account of, the extraordinary success of the Southwest Society. Up to the time of its splendid innovations, most of the Institute had not seen anything in America worthy of serious scientific attention; and the living spirits who are now in the ascendancy had been unable to establish societies outside the narrow bounds of the Far East. A society was founded in San Francisco a few weeks before the Southwest Society, but it died a-borning. It was only after the Southwest Society had passed the "300 mark," and vastly outstripped all other societies in

membership, that it became possible—upon the arguments of generous competition and local patriotism—to establish societies in Colorado, Cincinnati, St. Louis, Santa Fé, Kansas City, the Northwest, Utah, San Francisco, Rhode Island, New Jersey, and so on; and a splendid foundation in Canada—the latter within a year.

You will notice that in the first five years of the life of this Society, the total net gain of the Institute was 944—that the Southwest Society and those which followed it had made a net gain of 1010 members; and that all the Eastern Societies which were older, had in the same five years made a net loss of 66.

You will notice also by the following table that in six years up to and including 1909, the thirteen older and Eastern societies made a net loss of 66 in membership; while the Southwest Society alone made a net gain of 427; and with its successors the net gain for 1909 was 633.

SOCIETY.	YEARS	1909	SIX YEARS.	
	OLD.	MEMBERSHIP.	LOSS.	GAIN.
Boston	30	236	22	.....
New York	25	161	71	.....
Baltimore	25	53	.....	3
Pennsylvania	20	113	.....	34
Chicago	20	92	.....	17
Detroit	20	77	3	.....
Wisconsin	20	40	23	.....
Cleveland	15	44	7	.....
Connecticut	11	66	6	.....
Washington	7	165	.....	43
Iowa	7	72	41	.....
Pittsburg	7	66	.....	.....
Southwest Society	6	427	.....	427
Colorado	5	87	.....	87
Cincinnati	9	41	.....	41
St. Louis	3	125	.....	125
Rochester, N. Y.	3	39	.....	39
Utah	3	38	.....	38
San Francisco	3	54	.....	54
Kansas City	3	55	.....	55
Washington State .....	.....	104	.....	104
Rhode Island .....	.....	69	.....	69
New Jersey .....	.....	55	.....	55
Portland .....	.....	51	.....	51
Canada .....	.....	508	.....	508

If anything is made plain by this official table, it is that the work of the Institute has been Americanized. The old Eastern Idea that the only antiquities and history in the world worth our studying were in the Classic Lands has been mollified. Since the activities of the Southwest Society began in the West, we have found that the inside of America is as important and as interesting, even for science, as are the classic lands. It is admitted throughout the Insti-

tute that this Americanization of the work has been chiefly due to the Southwest Society, and to the magnificent support given it by this patriotic community. You will notice that there are now as many societies west of the Mississippi River as east of it; whereas, before the foundation of the Southwest Society and its success in carrying the flag westward, a little society of seventeen people in Iowa, and one of 128 in Detroit, and one of twenty-eight in Wisconsin, was as far as the Institute had been able to come west. And of course you realize that in all the other societies our work has been a stimulus and help. Even the societies which have lost ground have not lost so much as they would have done but for the new vitalization of the Institute. The academic pump had run pretty dry.

Out here we do not need to depend upon Greek professors, no matter how excellent. We put the Western Idea into our science and into our scholarship. We have been asked scores of times by the Institute and by officials of other societies as to the "secret of our success." We answer that there are *two* "secrets." First, that we have a community such as does not and cannot exist in the East. And, second, that we "mix business with our science."

You will observe also that the Institute has far more than doubled its membership since the Southwest Society came in. That its gain has been overwhelmingly in the West; and that of all societies the Southwest Society has made the most wonderful growth.

Besides this, ours was the first society to work. Before that, all the rest of the societies were simply feeders for the Institute. It took a long, hard fight with the Institute itself before we secured control of our own revenues. We insisted that we should conduct expeditions, maintain a curator, and an exhibit, and in other ways make this a living entity of this community.

Now, the Colorado, Cincinnati, St. Louis, and Utah Societies are also doing real work—fired by our example.

Only those in the thick of the fight can realize how long and tiresome was the struggle for five years to bring about this Americanization of the work. Progress against provincial ideas (even academic-provincialism), is always an up-hill task. But we have won. These tables show it.

But this is only a small part of the achievement. Three years ago there was no consensus whatever in national science. No two universities, no two departments of government, were allied for this cause. It took a bitter fight, which lasted for five years; which ran against, and won over, all the ramifications of Congress, and resulted in the Lacey Bill to save American antiquities. It harmonized and systematized and brought into collaboration the chief museums and universities of the country, and the jealous departments of the gov-

ernment; and won out at last only by the direct and repeated personal interference, on our behalf, of that magnificent American, Theodore Roosevelt.

Today the Institute is a national corporation by act of Congress; the leading universities and museums of the country, the governmental departments of the Interior, and Agriculture, and the Bureau of Ethnology, are all pulling together with it. We have organized the School of American Archaeology on an even broader plan than the world-famous Classical Schools in Athens, Rome and Jerusalem. And we had this year more men in the field, and did more work, than all three of them put together. The Territory of New Mexico (which Senator Beveridge thought "too ignorant to be admitted to Statehood") has given us for this school the famous "Governor's Palace" in Santa Fé, with a fund for repairs and \$5,000 a year for maintenance. Mr. Jos. Scott and the secretary of this Society are the local members of the managing board of this school; and the latter is a regent of the New Mexico Museum. The plans for restoring the old palace to its historic aspect are being drawn by another of our members—Mr. Sumner P. Hunt.

The secret of large success is to put your money to work for you while you sleep, and to get other people to work for you also. No man can build up a great business alone, nor can any society. So far from being a rival to the Southwest Museum which this society has founded, the School of American Archaeology and the New Mexico Museum will be its allies. Through them, without a cent of expense except the freight, we shall conduct more expeditions, and secure more museum specimens, than we could get for \$3000 a year. This is a cosmopolitan community. The society and its work are in keeping. The museum which we have founded will be cosmopolitan also. We are pretty smart out here; but not smart enough to cut the rest of the world out from under us, nor to decline their help when we can have harnessed to our service a system of science, education and activity which reaches throughout this nation and over most of Canada, and down through Mexico, Yucatan and Guatemala.

But while it has been securing a national organization and co-operation, the Southwest Society has not been idle at home. It has maintained a Curator for nearly five years, and a free public exhibit for three. Beginning in a little room in the Pacific Electric Building, we have now space to show a small part of our collections. The present quarters are a gift from one of our most patriotic members, Mr. M. A. Hamburger, his donations amounting to \$4000. We have acquired (by gift and purchase and pledge) collections worth over \$80,000; and we have raised in subscriptions, from \$1.00 up, in cash or its equivalent, over \$60,000. You have observed that the

late Mrs. Carrie M. Jones has also made a bequest of \$50,000 to the Southwest Museum for a memorial building. Mr. C. M. Stimson has added to his will a bequest of \$5000, and deed to 150 acres in the Antelope Valley.

The Southwest Society was founded not only to keep this community in touch with scientific research the world over, but particularly to found and maintain a museum in this community for the whole Southwest. Two years ago this month the incorporation of such a museum was realized. The distinguished head of the U. S. Army, retired, Lieut. Gen. Adna R. Chaffee, is president. The collections acquired by the Southwest Society have been made over to this museum. The Society has also secured the most magnificent location in the United States for a public museum. Sixteen-and-a-fraction acres have been paid for at a total cost of \$30,000. The remainder of the hill at \$15,000 should be purchased without fail in order to make the site matchless. This work has been almost entirely in the hands of Henry W. O'Melveny, Chairman of our Finance Committee and of our Law Committee—the latter including also Jos. Scott, J. D. Bicknell and Chas. Cassat Davis.

During the six years of the life of this Society, we have secured a total of 522 members, including life and annual. We have paid a heavy toll to death; no less than twenty-three of our annual members having passed away in that time (besides three life members); and sixty-seven in all have resigned—largely on account of removal to distant cities or countries. Our total net membership at date is 427.

The bequest of \$50,000 from Mrs. Jones comes at the psychologic moment. This and the reorganization of the Executive Committee, now stronger than ever before; the election as Curator of Mr. Hector Alliot; the beginning of a campaign of publicity, and our advance all along the line—these mark the beginning of a new era with the Southwest Society. First of all, now, we must double our membership. This is work which should engage the thought and the support of every good citizen. Almost anything else in such a community is sure to be looked after—but our history and our culture depend absolutely upon the generosity of the people who care—and the promptness with which they care.

A campaign of publicity is already beginning. Mr. Hector Alliot will lecture whenever desired, and with colored slides. By publication and by correspondence the gospel will be spread. The Fourth Bulletin is at your disposal. A fifth is expected to follow soon, containing a further account of that magnificent exploration of the Pu-yé, for which the Southwest Society is primarily responsible and of which it will have the best fruits.

The Society has made the largest and most important collection

of folk songs ever made, having recorded by the phonograph over 400 of the old California and Southwestern Spanish songs, and over 200 Indian songs in thirty-six different languages.

The Spanish songs have all been transcribed by Arthur Farwell and other experts. Of these Spanish songs, Mr. Farwell has taken some sixty of the most beautiful, and has harmonized them magnificently. I am now engaged in translating them into singing verse in English. They will be then published in a folio which (it is admitted by musical critics who have investigated the matter) will be the most important addition ever made to our repertory of popular songs at any one time. It will do much for the Society in both popular and scientific recognition—for no society in America has ever made such contribution.

Every member should bear in mind not only to swell our membership, but that this city is full of collections of art and historic value which should be preserved in this museum. Bear it in mind to jog your friend on this point. Remind him that when he shall be dead he would not like his collections dissipated at auction, nor lost, nor burned up, nor given away by careless heirs. The only safe way to preserve his work is by having the collection in his own name in the Southwest Museum, to be preserved there forever as a possession for the whole public. His own children and grandchildren will be more secure of it than if he left it to them—for you know these heirlooms do evaporate. Another thing is to remind your friends to add to their wills bequests of money, land or other things for the permanent endowment of this great museum. The best in the world is none too good for us. Anything less than that would fall short of what our children deserve and our boast of progress calls for.

CHAS. F. LUMMIS, Secretary.

A NOTABLE DONATION

Since this report was filed, the secretary, Chas. F. Lummi's, has conveyed to the Southwest Museum his scientific and historical library and all his collections from California, Arizona, New Mexico, Mexico, Central America, Ecuador, Peru and Bolivia. This is the most important donation ever made to the Museum.

*Visit the Museum Rooms, 6th floor, 320 W. 8th st., (Hamburger Building).
Open from 2 to 4 daily. Hector Alliot, Curator, in charge.*

17608

SIXTH BULLETIN



The Southwest Society

OF THE

Archæological Institute of America

THE SOUTH HOUSE OF THE PU-YE

LOS ANGELES, CALIFORNIA, 1910

The Southwest Society

PRESIDENT, M. A. HAMBURGER

VICE PRESIDENTS

GEN. HARRISON GRAY OTIS

HENRY W. O'MELVENY

DR. NORMAN BRIDGE

MAJ. E. W. JONES

SECRETARY, DR. CHAS. F. LUMMIS

TREASURER, W. C. PATTERSON

RECORDER AND CURATOR, HECTOR ALLIOTT

EXECUTIVE COMMITTEE

PROF. J. A. FOSHAY, CHAIRMAN

CHARLES CASSAT DAVIS

DR. J. A. MUNK

JOSEPH SCOTT

ROBT. N. BULLA

WILLOUGHBY RODMAN

JOHN D. BICKNELL

JAS. D. SCHUYLER

M. A. HAMBURGER

CHAS. F. LUMMIS

HERBERT J. GOUDGE

The Pu-yé is that magnificent monument of American antiquity made known many years ago by Bandelier, Lummis and other scientific explorers; and recently excavated and fully described by Dr. Edgar L. Hewett, in the expeditions of the School of American Archaeology promoted by the Southwest Society. See Fourth Bulletin---sent free on request.

Southwest Museum
24
1-30-1926

THE SOUTH HOUSE, PUYÉ

By SYLVANUS GRISWOLD MORLEY.



THE South House at Puyé, the excavation of which was completed during the past summer, is located upon the top of the Puyé Mesa, a few feet from the southern edge. It is the southern member of a large community house, of rectangular ground-plan, which encloses a court, nearly an acre in extent. Unlike the other three houses surrounding this central court, the South House stands by itself, there being alleyways at both its eastern and western ends, which separate it from the East and West Houses, respectively. Judging from the amount of fallen stone in the other two corners of the court, there probably were no other entrances. This segregation of the South House, when the other three are continuous, might indicate that it dates from a later period than the rest of the building, and that it was built to close the open south side of the court. Such a procedure would accord well with the widespread custom observed throughout this culture area of building the community houses so that they surround interior courts.

The South House at Puyé (Pl. I.) is 218 feet long east and west, and 80 feet wide. It is composed of two contiguous parts, perhaps dating from different periods, which together contain 173 rooms on the ground floor. The western and by far the larger part is made up of fourteen sections of rooms, each section running through the



PLATE II.

building from north to south. The rooms into which these sections are divided have their long axes east and west. The eastern end of the South House differs from the western end, in that its sections, of which there are four, run from east to west, and the long axes of its rooms are north and south, or at right angles to those of the larger part (Pl. I). The manner in which this small east annex is attached to the larger western part of the building indicates that it dates from a later period of construction than the larger part. Two facts point to this conclusion: first, the western extremities of the partitions between its sections all abutt against the east wall of the larger part and do not penetrate it, and, second, it extends out farther to the east than any other part of the building, and was

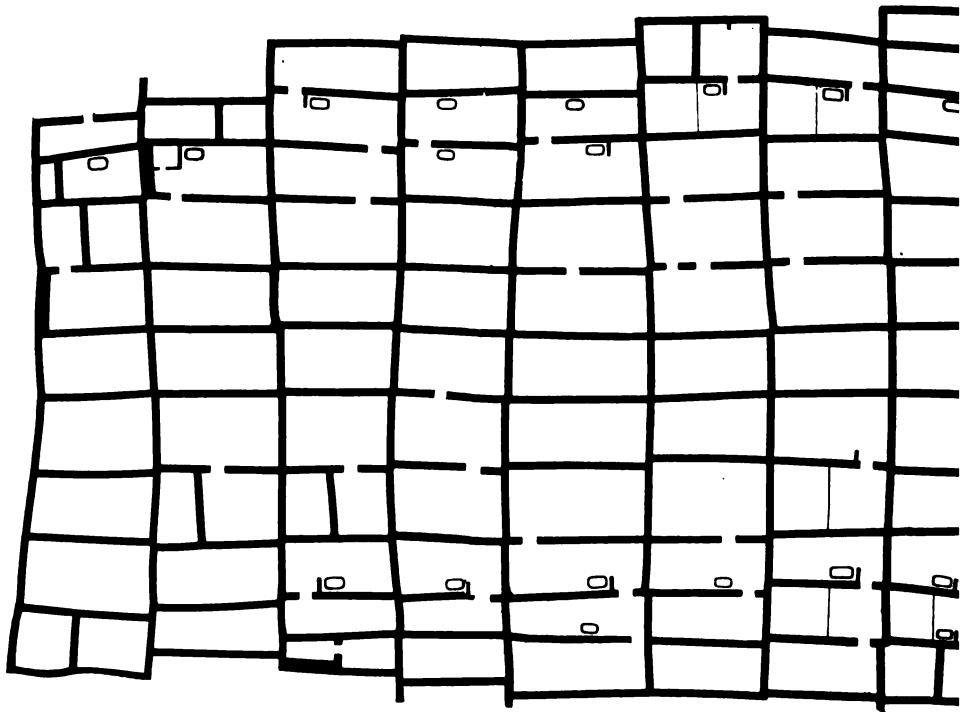


PLATE III.

quite superfluous so far as closing the court was concerned, since the part of the building lying west of it had already done that. Just how much time elapsed between the erection of these two parts is difficult to say, but of one thing we may feel reasonably sure, that the East Annex was built later than the rest of the South House. The building material used here as elsewhere through the area covered by the Pajaritan Culture is the volcanic tufa of the Jemez Plateau. This was roughly worked into building blocks usually about eighteen inches long by eight or ten inches wide and high. These tufa blocks were laid in a mortar of adobe, which was driven against them more securely by the insertion of rock spauls in the cracks of the masonry (Pl. II). The blocks were laid in courses without reference to the breaking of joints, which, when it is found,



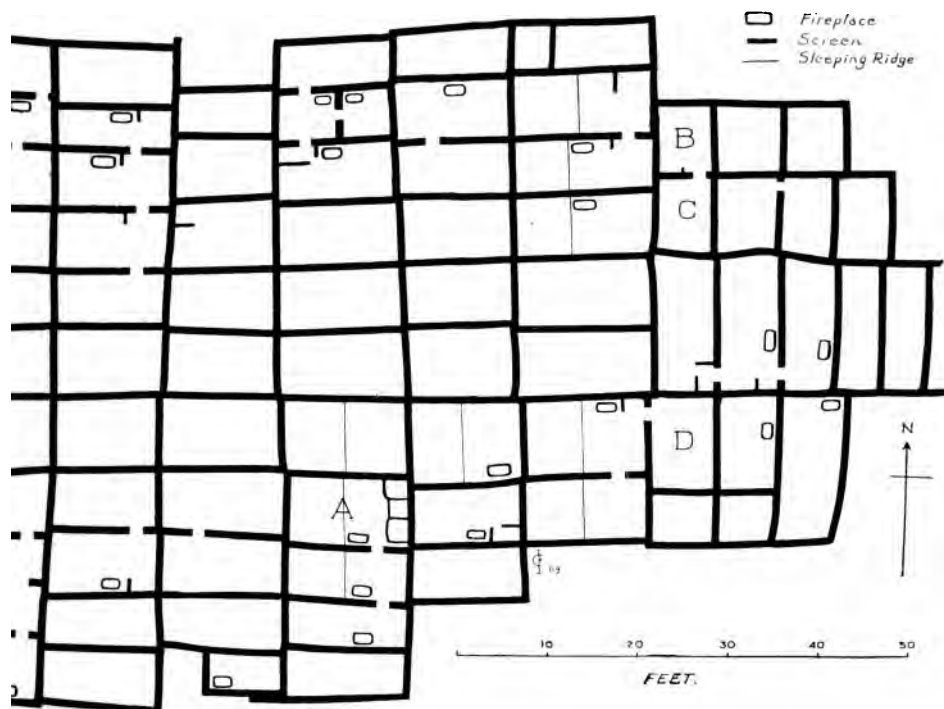
THE SOUTH HOUSE, PUYE (PLATE IX.)



seems to be rather more the result of accident than design. Exterior, as well as interior walls were doubtless plastered with adobe which was renewed from time to time as it wore off.

This volcanic tufa, quite aside from the fact that there was nothing else to be had, possesses three qualifications which must have recommended it to the Puyé masons as the best building material at their disposal. First, it occurs in greatest abundance in the immediate vicinity of the building site, the whole Puyé mesa being composed of nothing else; second, it is soft enough to be readily worked with stone tools, an important consideration since the builders were unfamiliar with the use of metal; and third, it is extremely light for its bulk as well as durable. These three qualifications, of abundance, durability and ease with which their building material could be worked, are chiefly responsible for the great architectural activity of the Pajaritans, the ruins of whose villages dot the entire plateau from Shufinne to the Cañada de Cochiti and from the Jemez Range to the Rio Grande River.

The question as to the original height of this building, and the number of stories of which it was composed, is troublesome. At the beginning of the excavation it was quite clear that the fallen masonry was piled highest along an east and west line through the middle of the building from one end to the other. This would in-



dicatc that the South House was terraced from both its north and south sides, and that its several stories receded from each of these sides at the same time, until the highest was reached in an east and west line above the long axis of the building. This was corroborated during the course of the excavations. For it was found that the rooms along the court as well as the exterior rooms along the south side of the building contained much less stone than the interior rooms, which in many cases were filled with fallen building material to a depth of five or six feet. The presence of so much fallen stone in the interior rooms and its absence in the exterior rooms indicates that above the former there had been one or more superimposed stories. This must be true since the walls of the interior rooms are now standing in most cases to their original height, about six feet, and the stone found in them must necessarily have fallen from second or third story walls above them. Other facts point to this terracing of the superimposed rooms. All *fire-places throughout the building are located in rooms not more than three or four rooms distant from either the north or south sides. Indeed, the two or three interior rooms of every section show no signs of smoke on their plastered walls, and from east to west, from

*This holds true except for the few fire-places in the East Annex. Here the change in direction of the long axes of the rooms has produced a corresponding change in the location of the doors as well as the fire-places.

one end of the South House to the other, we have a zone, the rooms of which exhibit no signs of fires ever having been built in them.

Finally during the excavation of this building fragments of the same bowl frequently were found in adjoining rooms. The only explanation of this seems to be that at the final abandonment of this pueblo such bowls were left in second or third story rooms, and when in the course of time the building began to fall to pieces, they were shattered and the fragments fell into adjoining rooms at the time of breaking. It would be hazardous to say how many stories the South House originally had. We are certainly sure from the foregoing that there had been at least one superimposed floor, and probably the amount of fallen stone found in the interior rooms



PLATE IV.

would justify the assumption of another, if only composed of a single line of rooms, running east and west across the building. That there had been a fourth story, however, to this building, we may well doubt, if for no other reason than that there is hardly enough stone to have provided for the walls of three upper stories; and yet, more important, that the first floor walls now standing are not strong enough to have supported the weight of so many superimposed floors. The South House was probably an irregular pile, two, and in some places, three stories in height, which presented an appearance unlike the modern pueblo or Taos.

It is impossible to study at first hand the method of roof construction employed by the Pajaritans in this building, as all roofs have not only collapsed, but the beams have for the most part rotted

away. In the course of the excavations, however, a few roof beams were recovered, which, judging from their position and length, must have crossed the short dimensions of the rooms. Also chunks of the adobe flooring of the second and third story rooms were taken out all over the building. These were smooth on one side and on the opposite showed the impressions of the cross sticks upon which the adobe had rested.

The partitions between the sections sometimes project out beyond the north and south exterior walls of the building, making buttresses (Pl. I) such as may be seen at some of the modern pueblos. At San Ildefonso, for example, the Indians say that these buttresses



PLATE V.

are built against the exterior walls to strengthen them. Such an explanation may well account for their occurrence at Puyé.

The rooms of the South House vary in length from twelve to sixteen feet, and in width from five to nine feet. In some cases the longer rooms have been divided in two by the erection of a partition (Plate I), but in such cases the partition is probably of later construction than the building as a whole. The rooms were probably about six feet high, but as no walls now reach this height it is impossible to speak with accuracy on this point. There is a considerable difference in the floor levels in some places, those of the interior rooms sometimes being fully eighteen inches higher than the floors of the exterior rooms of the same section. Floors were made of adobe, tamped down hard and covered with a final coat

of mud with which charcoal had been mixed. When this hardened it made a smooth black floor of considerable durability. The walls of the rooms were plastered with an adobe wash, which was renewed from time to time as it became smoke-blackened or scaled off. Sometimes these successive coats of adobe plaster reach an inch or more in thickness, so that when a cross-section is examined, frequently as many as ten alternating layers of brown and black appear, indicating as many renewals and subsequent blackenings of the wall finish.

Excepting doorways, the walls are pierced with but few openings. In a number of rooms, however, sometimes three feet above the floor, but more often only an inch or so from it, there are smoke holes or air vents (Plate VI). These are usually round, some six or eight inches in diameter. For some unknown reason the need or desire for these passed away toward the close of the period of aboriginal occupancy, and as they are now found, most of them are blocked up. The plugs used are either lumps of adobe plastered in, or shaped tufa forms like modern corks with the edges rounded off. When the tufa plugs are used they are held in place by adobe plastering. The holes which are not blocked up frequently have their sides plastered smooth with adobe and their edges rounded off. Another feature present in some of the outside rooms of this building is a ridge on the floor about 2 or 3 inches high. This crosses the short dimension of the room midway between the ends. One side of this ridge is vertical. The other reaches the floor level not by a vertical drop, but by a gentle slope, which flattens out into the floor imperceptibly. It has been conjectured by some that this latter side of the floor ridge served as a head rest, and that in it we are to see simply a primitive pillow. In accordance with this identification the name "sleeping-ridges" has been applied to them.

Perhaps the most interesting feature of the South House rooms is the fire-place, the chief use of which doubtless was for cooking. There are three essential parts to the fire-place as it is found at Puyé: (1) the stone andirons or "fire-dogs," (2) a stone against the back of the fire-place of the same height as the "fire-dogs," and (3) a screen built upon the side of the fire-place nearest the doorway. The fire-places are all of one type, differing only in detail such as the number of "fire-dogs," either two or three, and the character of the screen. In Plate III there is figured the commoner type of fire-place, with two "fire-dogs." Against the back may be seen the stone mentioned above. This latter, with the two "fire-dogs" in front, formed a three-legged support upon which the cooking stone rested. The fire was built below it, and the tortillas and other cooked dishes of the Pajaritans prepared on top of it.

The fire-places are usually about three feet wide and half as deep.

The bottoms are three or four inches below the floor level. When excavated all of them were found to be filled with fine white wood ash, which had bedded into a hard white clay. Below this level of ash the adobe of the floor is burned to a brick. In Plate III the screen appears just beyond the fire-place, between it and the door. This screen, which is found with practically all fire-places, is built so as to shield the fire from draughts coming through the doorway. It is found in two different forms. The rarer type, figured in Plate III, consists of a single slab of stone, two or three



PLATE VI.

inches thick, two feet high and projecting from the wall to the front edge of the fire-place, a distance of eighteen inches or more. The commoner form is given in Plate IV. It consists of a wall built of stone and adobe about two feet high and six inches thick, projecting from the wall to the front of the fire-place as in the other type. These screens no doubt deflected the draughts coming through the doorways and made the fire-places draw better. The fire-place figured in Plate IV has three fire-dogs instead of two. This variation is rather uncommon, and was noted in but few cases. The stone at the back of the fire-place for supporting the cooking stone

is here replaced by a flat stone which has been plastered against the back with adobe. This variation of the back stone occurs about as frequently as the projecting stone figured in Plate III. It allowed the cooking stone to rest upon it more firmly than did a single stone support. The location of the fire-places in the South House is exceedingly regular. They never are found in the exterior rooms on the court or north side, and in but two of the rooms on the cliff or south side. These two latter places are somewhat irregular, in that the rooms in which they occur are only half size, being formed by later divisions of larger rooms. Again, fire-places are never found in the four or five interior rooms of any section. This, coupled with the fact that the two or three interior rooms of all sections never show signs of smoking on their walls, is significant as to the position of the superimposed stories. Fire-places are not found in interior rooms because of the fact that it was above these rooms that the superimposed floors were located, and it was more or less necessary to have the rooms in which fire-places were built communicate through holes in their roofs directly to the outside so as to provide suitable ventilation.

The two zones of rooms containing fire-places, however, are quite clearly defined (Plate I). When present they are always to be found in the second, third or fourth rooms from the ends of a section, and in this position extend in two irregular zones, one along the north side of the building and the other along the south side.

Finally, fire-places are always built against the walls which are nearest the outside. That is, fire-places of the northern rooms are built against the northern walls, and fire-places of the southern rooms against southern walls. A few of the rooms containing fire-places (Plate I) have, in addition to the screen above described, an additional wall at right angles to it, and of about the same height. These two form a little vestibule, usually about three feet long by two feet wide, into which the doorway opens. Their purpose was to further obstruct air currents from interfering with the fires in the fire-places.

Aside from these vestibules there are almost no other constructions built in the rooms. One room, however (A, Plate I), in the eastern part of the building has three bins made of stone slabs. The doorways in the South House (Plates VI, VII and VIII), as in all Pajaritan structures, are small, usually not more than two or two and a half feet high, and fourteen or sixteen inches wide. The sills are about two feet above the level of the floors, and are usually made of heavy slabs of basalt. Basalt is not found naturally on the Puyé mesa and must have been brought from some distance at great labor, as single sills often weigh as high as fifty pounds. Sometimes instead of these flat slabs of basalt, metates, or grinding stones,

are used. A beautiful example of this latter type of sill is figured in Plate VIII, where the curve of the upper surface of the metate appears clearly. In a few places, as in the doorway in Plate VII, for example, tufa blocks were used for sills. In such cases the block has been slightly curved, as appears in the figure. The jambs of the South House doorways are usually plastered with adobe (Plate VI), and the edges neatly rounded. The lintels are tufa blocks, usually flat, as in Plate VIII, but sometimes concave, as in Plate VII. In a few of the doorways the lintels were made of wooden sticks plastered over with adobe, but this type is uncommon. Many of the doorways in this building have been blocked up like the air holes mentioned elsewhere.



PLATE VII.

This tendency of doing away with openings in the wall, both small and large, is marked throughout the building. For some reason there arose a desire to seal both doorways and air-holes. The partial blocking up of doorways, making them smaller by raising the level of the sill, is but another expression of the same idea. The location of the doorways in the South House is important, as indicative of the probable sequence of growth in the building. Barring the doorways of the East Annex to be examined in detail shortly, not a single doorway in the entire building is located in an east or west wall, or, in other words, on the ground floor there is no communication east and west between sections (Plate I). Now it will be remembered that in the East Annex the long axes of the

rooms are changed, and that the sections in this part of the building run from east to west, so that to have no communication between sections of the East Annex there must be no doorways in its north and south walls. This condition prevails except for one doorway in the south wall of room B. This is the only example in the South House of direct communication between sections. A possible explanation for this violation of such a well-grounded architectural principle is that the wall between rooms B and C, which continues out to the east end of the building, is of later erection, and that originally rooms B and C were one room, and similarly the four rooms east of them were formerly two rooms. This hypothesis is somewhat strengthened by the fact that rooms B and C, together, are about the same length as the rooms of the other two sections of the East Annex. The doorway in the west wall of room D (Plate VIII), if regarded as belonging to the room just west of D, is also an exception to the principle above stated. There is another explanation, however, for this apparent irregularity. It may be remembered that at the beginning of this article it was suggested that the East Annex is of later date than the rest of the South House. If this be true, at one time the wall through which this doorway passes was the east exterior wall of the building. At that period it is highly improbable the doorway in question had been built, and the eastern wall doubtless contained no entrances. Later the East Annex was built against what was then the eastern end of the building and a doorway was cut through from room D. However, still later, the need for such a doorway passed, and when room D was excavated its doorway was not only found to be blocked up, but was so completely plastered over that its existence was discovered only by accident.

A general view of the South House after excavation, taken from the southeast corner looking slightly north of west, is given in plate IX. Just back of the excavated rooms of the South House the court appears as a long, dark band, beyond which the fallen masonry of the West and North Houses may be seen as irregular piles of stone. The question finally arises: What were so many cell-like rooms for? Which were the sleeping rooms? Which the cooking rooms? Which the store-rooms? In short, what do we know about the house life of the Pajaritans? Since tradition is silent concerning such intimate details of this long-forgotten race, we must base our reconstruction of their life upon the results of archaeological excavation.

In the excavation of the South House it became apparent that all parts of the building did not yield specimens in equal number, that in addition to two fertile zones, there was one decidedly barren zone. This latter was composed of the three or four interior rooms of every section throughout the building from west to east. The rooms which yielded the best "finds" were, on the other hand, the

three or four exterior rooms of every section along the north and south sides of the building. The best explanation of this condition seems to be that this barren zone through the middle of the building is made up of the dark rooms which were under the superimposed floors. A glance at the map (Plate I) shows that the great majority of them had no doorways in their walls and that consequently they must have been entered by trap-doors in their roofs. These rooms, unfitted by darkness as well as insufficient ventilation for habitation, were doubtless used as store-rooms. The outer rooms north and south of them in each section are the rooms containing the fire-places, the sleeping-ridges and the doorways (Plate I). These are the rooms in which the Pajaritans lived. Here they prepared their meals and here, if our identification of the sleeping-ridge is correct, they slept. Trap doors in the roofs



PLATE VIII.

of these rooms opened directly to the roof; ventilation was perfect, and light plentiful. In the dark interior rooms was probably stored the food harvested in the summer and fall for use in winter. Such an explanation well accounts for the scarcity of specimens in these interior rooms. On the other hand, if they were filled with ceremonial objects, as are the dark interior rooms of the modern pueblos, this is the kind of material which the people would carry away with them when they departed, again satisfactorily accounting for their barrenness.

Most of the specimens taken from the South House are such as would be used in the early life of a primitive people—grinding-stones, axes, awls, bowls, water jars and cooking pots, the kind of material that could be readily duplicated.

Consequently when the abandonment came, these were left behind and the more sacred objects carried away to the new home.

The Southwest Museum, inc.



"TOMORROW SHALL BE THE FLOWER OF ALL ITS YESTERDAYS."

PRESIDENT, LIEUT. GEN. ADNA R. CHAFFEE

VICE PRESIDENTS

JOSEPH SCOTT

CLARA B. BURDETTE

SECRETARY, CHAS. F. LUMMIS

TREASURER, W. C. PATTERSON

DIRECTORS.

ADNA R. CHAFFEE

JOSEPH SCOTT

R. N. BULLA

CLARA B. BURDETTE

M. H. NEWMARK

DR. J. A. MUNK

CHAS. F. LUMMIS

THIS free public Museum of History, Science and Art for the Southwest has already acquired valuable collections of American Archaeology, relics of the historic Mission epoch and the Argonaut period.

It is supported by private donations and the membership of the Southwest Society of the American Institute of Archaeology. It is already possessed of collections given or pledged amounting to \$200,000, a 16 acre site valued at \$35,000 (Museum Hill, head of Avenue 46) and a bequest of \$50,000 for Museum buildings.

It is the natural custodian of the historical collections and heirlooms of the Southwest. To further its explorations, maintain and enlarge its collections and increase the number of its publications, gifts of money and real estate (The Museum property is exempt of taxation) are desired.

You are invited to visit this Museum room, 320 West Eighth Street, sixth floor, Hamburger Bldg. Open daily (except Sundays) 2 to 4 p. m.

MONTH BULLETIN

TH



The Southwest Society

OF THE

Archæological Institute of America

Two Great Gifts:

**THE LUMMIS LIBRARY AND COLLECTIONS
THE MUNK LIBRARY**

LOS ANGELES, CALIFORNIA, 1910


The



A CORNER IN THE LUMMIS MUSEUM
Paintings by Keith, Hill, Poore, etc.; Inca embroideries; Pueblo potteries and other articles; Navajo blankets; 1723 ceremonial bench; "The Kiss of Death;" 1616 missal, etc.

THE LUMMIS FOUNDATION— LIBRARY AND COLLECTIONS

By HECTOR ALLIOT.

“ BELIEVING that life is a trust; that a man owes it to his children, and to the community of which he and they are a part, to preserve and pass on to them, in perpetuity, so much as is possible of all that he may accumulate in knowledge and in material possessions—particularly such things as are of educational value;

“Believing further that the greatest security and the broadest usefulness of these things to his own children (to whom he owes the first debt) involves the safeguarding and the sharing of these fruits with the neighbors and the descendants of these children.

“Having reason to believe, and actually believing, that in my own case, as in others, these books and collections, which represent the sum of my life work for the benefit of my children and the public, would be lost, sold, destroyed or otherwise removed from usefulness within a very few years after my death, if devised to said children or to any other individual whatsoever in the ordinary course, and that the only way to insure a continuance of this usefulness is by conveying these articles in trust to an incorporated institution of learning where my children and the public may enjoy them forever; and since these articles are my own exclusive personal property, and no other person whatever has assisted me in collecting them or caring for them and has no claim upon them in law or equity, therefore:—”†

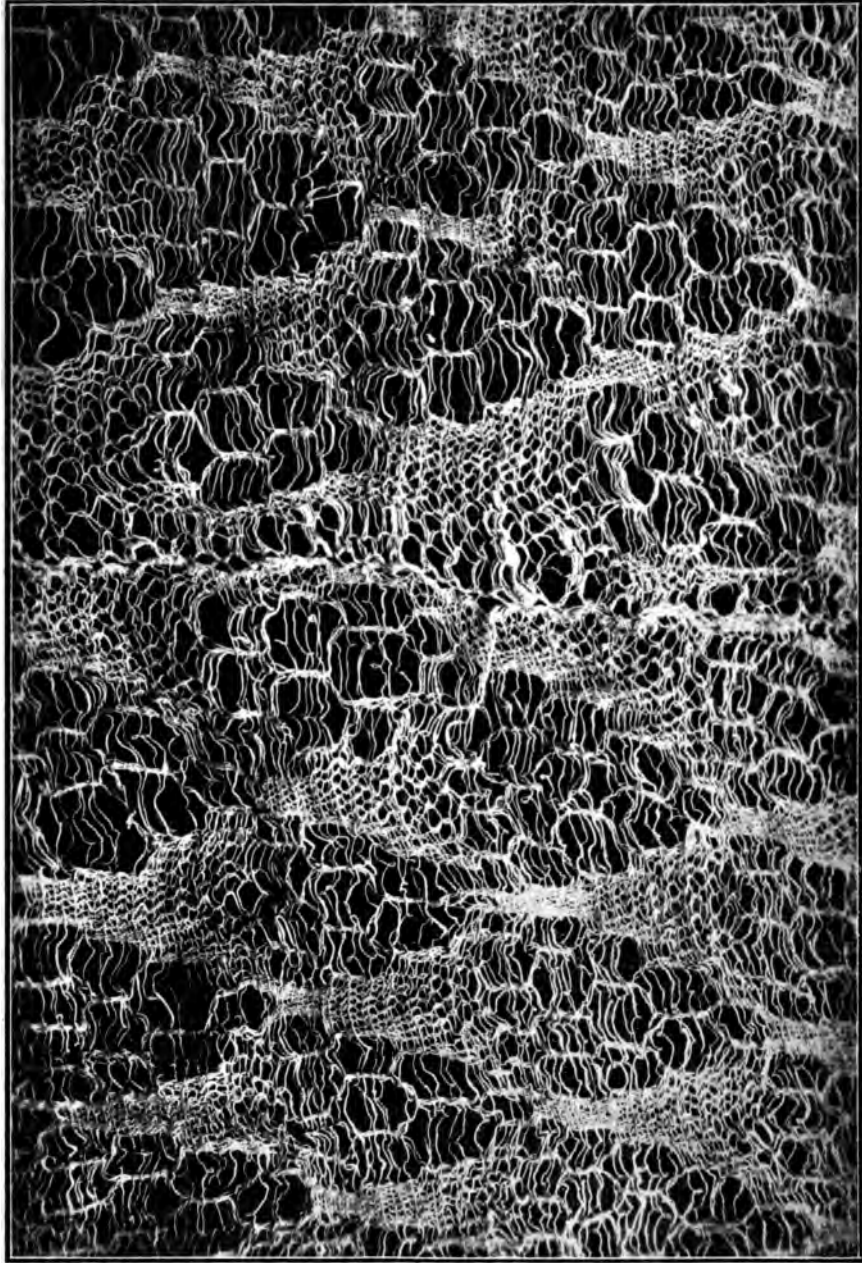
Dr. Chas. F. Lummis, on the twenty-eighth day of February, 1910, deeded to The Southwest Museum his complete historical, scientific, and philological library, together with his collection of artifacts from the aborigines of Mexico, Guatemala, Ecuador, Peru, and the native tribes of the Southwest. This was in celebration of his 51st birthday, March 1.

The gift is a munificent one, the most important donation ever made to a Western museum, or to this community; yet should plans now maturing permit, he proposes still further to endow the institution, and add a feature more important even than the priceless collections just transferred.

Dr. Lummis' decision to make The Southwest Museum custodian and joint beneficiary with his children of these treasures was brought about by two paramount desires; the dominant one being the wish to have preserved forever, by competent trustees, the accumulation of a life's devotion—work, sacrifices, and hardships—that his chil-

*Illustrated from photos by Chas. F. Lummis.

†See p. 21 for the rest of the deed of conveyance.



PERUVIAN CROCHETING OF 1000 YEARS AGO
Life-size detail of a woman's cotton head-band; taken from her mummy.



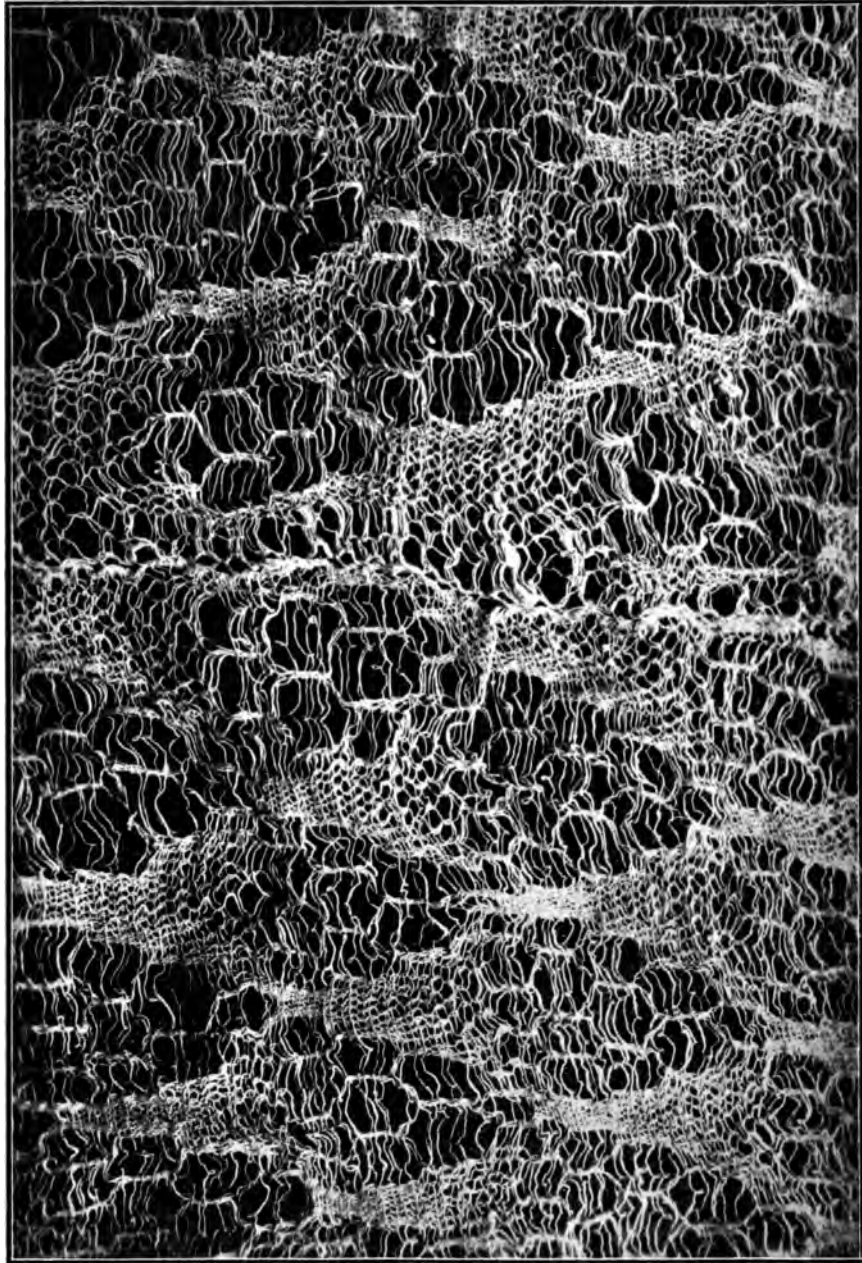
Photo by Hemenway

DR. LUMMIS AND ONE OF THE CHILDREN FOR WHOSE SAKE HE MADE THE DEED

dren and his children's children as well as the people of the Southwest might for all time to come derive benefit therefrom; the other purpose was to enrich the beloved museum, of which he was the creator, that it might be more efficient in public service.

Private collections, however carefully treasured, are generally dissipated by the heirs of the person who has gathered them. The same intense interest in certain scientific or educational pursuits seldom manifests itself in succeeding generations of the same family, so that it has become an axiom among museum directors that private collections disappear altogether within three generations. So general has this idea become throughout the world that the public free museum is being more and more frequently enriched by accessions by gift or bequest.

The public museum is, after all, the logical custodian and trustee of all things of historical, scientific, and artistic value. Our modern



PERUVIAN CROCHETING OF 1000 YEARS AGO

Life-size detail of a woman's cotton head-band; taken from her mummy.



Photo by Hemenway

DR. LUMMIS AND ONE OF THE CHILDREN FOR WHOSE SAKE HE MADE THE DEED

dren and his children's children as well as the people of the Southwest might for all time to come derive benefit therefrom; the other purpose was to enrich the beloved museum, of which he was the creator, that it might be more efficient in public service.

Private collections, however carefully treasured, are generally dissipated by the heirs of the person who has gathered them. The same intense interest in certain scientific or educational pursuits seldom manifests itself in succeeding generations of the same family, so that it has become an axiom among museum directors that private collections disappear altogether within three generations. So general has this idea become throughout the world that the public free museum is being more and more frequently enriched by accessions by gift or bequest.

The public museum is, after all, the logical custodian and trustee of all things of historical, scientific, and artistic value. Our modern

rooms are changed, and that the sections in this part of the building run from east to west, so that to have no communication between sections of the East Annex there must be no doorways in its north and south walls. This condition prevails except for one doorway in the south wall of room B. This is the only example in the South House of direct communication between sections. A possible explanation for this violation of such a well-grounded architectural principle is that the wall between rooms B and C, which continues out to the east end of the building, is of later erection, and that originally rooms B and C were one room, and similarly the four rooms east of them were formerly two rooms. This hypothesis is somewhat strengthened by the fact that rooms B and C, together, are about the same length as the rooms of the other two sections of the East Annex. The doorway in the west wall of room D (Plate VIII), if regarded as belonging to the room just west of D, is also an exception to the principle above stated. There is another explanation, however, for this apparent irregularity. It may be remembered that at the beginning of this article it was suggested that the East Annex is of later date than the rest of the South House. If this be true, at one time the wall through which this doorway passes was the east exterior wall of the building. At that period it is highly improbable the doorway in question had been built, and the eastern wall doubtless contained no entrances. Later the East Annex was built against what was then the eastern end of the building and a doorway was cut through from room D. However, still later, the need for such a doorway passed, and when room D was excavated its doorway was not only found to be blocked up, but was so completely plastered over that its existence was discovered only by accident.

A general view of the South House after excavation, taken from the southeast corner looking slightly north of west, is given in plate IX. Just back of the excavated rooms of the South House the court appears as a long, dark band, beyond which the fallen masonry of the West and North Houses may be seen as irregular piles of stone. The question finally arises: What were so many cell-like rooms for? Which were the sleeping rooms? Which the cooking rooms? Which the store-rooms? In short, what do we know about the house life of the Pajaritans? Since tradition is silent concerning such intimate details of this long-forgotten race, we must base our reconstruction of their life upon the results of archaeological excavation.

In the excavation of the South House it became apparent that all parts of the building did not yield specimens in equal number, that in addition to two fertile zones, there was one decidedly barren zone. This latter was composed of the three or four interior rooms of every section throughout the building from west to east. The rooms which yielded the best "finds" were, on the other hand, the

three or four exterior rooms of every section along the north and south sides of the building. The best explanation of this condition seems to be that this barren zone through the middle of the building is made up of the dark rooms which were under the superimposed floors. A glance at the map (Plate I) shows that the great majority of them had no doorways in their walls and that consequently they must have been entered by trap-doors in their roofs. These rooms, unfitted by darkness as well as insufficient ventilation for habitation, were doubtless used as store-rooms. The outer rooms north and south of them in each section are the rooms containing the fire-places, the sleeping-ridges and the doorways (Plate I). These are the rooms in which the Pajaritans lived. Here they prepared their meals and here, if our identification of the sleeping-ridge is correct, they slept. Trap doors in the roofs



PLATE VIII.

of these rooms opened directly to the roof; ventilation was perfect, and light plentiful. In the dark interior rooms was probably stored the food harvested in the summer and fall for use in winter. Such an explanation well accounts for the scarcity of specimens in these interior rooms. On the other hand, if they were filled with ceremonial objects, as are the dark interior rooms of the modern pueblos, this is the kind of material which the people would carry away with them when they departed, again satisfactorily accounting for their barrenness.

Most of the specimens taken from the South House are such as would be used in the early life of a primitive people—grinding-stones, axes, awls, bowls, water jars and cooking pots, the kind of material that could be readily duplicated.

Consequently when the abandonment came, these were left behind and the more sacred objects carried away to the new home.

rooms are changed, and that the sections in this part of the building run from east to west, so that to have no communication between sections of the East Annex there must be no doorways in its north and south walls. This condition prevails except for one doorway in the south wall of room B. This is the only example in the South House of direct communication between sections. A possible explanation for this violation of such a well-grounded architectural principle is that the wall between rooms B and C, which continues out to the east end of the building, is of later erection, and that originally rooms B and C were one room, and similarly the four rooms east of them were formerly two rooms. This hypothesis is somewhat strengthened by the fact that rooms B and C, together, are about the same length as the rooms of the other two sections of the East Annex. The doorway in the west wall of room D (Plate VIII), if regarded as belonging to the room just west of D, is also an exception to the principle above stated. There is another explanation, however, for this apparent irregularity. It may be remembered that at the beginning of this article it was suggested that the East Annex is of later date than the rest of the South House. If this be true, at one time the wall through which this doorway passes was the east exterior wall of the building. At that period it is highly improbable the doorway in question had been built, and the eastern wall doubtless contained no entrances. Later the East Annex was built against what was then the eastern end of the building and a doorway was cut through from room D. However, still later, the need for such a doorway passed, and when room D was excavated its doorway was not only found to be blocked up, but was so completely plastered over that its existence was discovered only by accident.

A general view of the South House after excavation, taken from the southeast corner looking slightly north of west, is given in plate IX. Just back of the excavated rooms of the South House the court appears as a long, dark band, beyond which the fallen masonry of the West and North Houses may be seen as irregular piles of stone. The question finally arises: What were so many cell-like rooms for? Which were the sleeping rooms? Which the cooking rooms? Which the store-rooms? In short, what do we know about the house life of the Pajaritans? Since tradition is silent concerning such intimate details of this long-forgotten race, we must base our reconstruction of their life upon the results of archaeological excavation.

In the excavation of the South House it became apparent that all parts of the building did not yield specimens in equal number, that in addition to two fertile zones, there was one decidedly barren zone. This latter was composed of the three or four interior rooms of every section throughout the building from west to east. The rooms which yielded the best "finds" were, on the other hand, the

three or four exterior rooms of every section along the north and south sides of the building. The best explanation of this condition seems to be that this barren zone through the middle of the building is made up of the dark rooms which were under the superimposed floors. A glance at the map (Plate I) shows that the great majority of them had no doorways in their walls and that consequently they must have been entered by trap-doors in their roofs. These rooms, unfitted by darkness as well as insufficient ventilation for habitation, were doubtless used as store-rooms. The outer rooms north and south of them in each section are the rooms containing the fire-places, the sleeping-ridges and the doorways (Plate I). These are the rooms in which the Pajaritans lived. Here they prepared their meals and here, if our identification of the sleeping-ridge is correct, they slept. Trap doors in the roofs



PLATE VIII.

of these rooms opened directly to the roof; ventilation was perfect, and light plentiful. In the dark interior rooms was probably stored the food harvested in the summer and fall for use in winter. Such an explanation well accounts for the scarcity of specimens in these interior rooms. On the other hand, if they were filled with ceremonial objects, as are the dark interior rooms of the modern pueblos, this is the kind of material which the people would carry away with them when they departed, again satisfactorily accounting for their barrenness.

Most of the specimens taken from the South House are such as would be used in the early life of a primitive people—grinding-stones, axes, awls, bowls, water jars and cooking pots, the kind of material that could be readily duplicated.

Consequently when the abandonment came, these were left behind and the more sacred objects carried away to the new home.

rooms are changed, and that the sections in this part of the building run from east to west, so that to have no communication between sections of the East Annex there must be no doorways in its north and south walls. This condition prevails except for one doorway in the south wall of room B. This is the only example in the South House of direct communication between sections. A possible explanation for this violation of such a well-grounded architectural principle is that the wall between rooms B and C, which continues out to the east end of the building, is of later erection, and that originally rooms B and C were one room, and similarly the four rooms east of them were formerly two rooms. This hypothesis is somewhat strengthened by the fact that rooms B and C, together, are about the same length as the rooms of the other two sections of the East Annex. The doorway in the west wall of room D (Plate VIII), if regarded as belonging to the room just west of D, is also an exception to the principle above stated. There is another explanation, however, for this apparent irregularity. It may be remembered that at the beginning of this article it was suggested that the East Annex is of later date than the rest of the South House. If this be true, at one time the wall through which this doorway passes was the east exterior wall of the building. At that period it is highly improbable the doorway in question had been built, and the eastern wall doubtless contained no entrances. Later the East Annex was built against what was then the eastern end of the building and a doorway was cut through from room D. However, still later, the need for such a doorway passed, and when room D was excavated its doorway was not only found to be blocked up, but was so completely plastered over that its existence was discovered only by accident.

A general view of the South House after excavation, taken from the southeast corner looking slightly north of west, is given in plate IX. Just back of the excavated rooms of the South House the court appears as a long, dark band, beyond which the fallen masonry of the West and North Houses may be seen as irregular piles of stone. The question finally arises: What were so many cell-like rooms for? Which were the sleeping rooms? Which the cooking rooms? Which the store-rooms? In short, what do we know about the house life of the Pajaritans? Since tradition is silent concerning such intimate details of this long-forgotten race, we must base our reconstruction of their life upon the results of archaeological excavation.

In the excavation of the South House it became apparent that all parts of the building did not yield specimens in equal number, that in addition to two fertile zones, there was one decidedly barren zone. This latter was composed of the three or four interior rooms of every section throughout the building from west to east. The rooms which yielded the best "finds" were, on the other hand, the

three or four exterior rooms of every section along the north and south sides of the building. The best explanation of this condition seems to be that this barren zone through the middle of the building is made up of the dark rooms which were under the super-imposed floors. A glance at the map (Plate I) shows that the great majority of them had no doorways in their walls and that consequently they must have been entered by trap-doors in their roofs. These rooms, unfitted by darkness as well as insufficient ventilation for habitation, were doubtless used as store-rooms. The outer rooms north and south of them in each section are the rooms containing the fire-places, the sleeping-ridges and the doorways (Plate I). These are the rooms in which the Pajaritans lived. Here they prepared their meals and here, if our identification of the sleeping-ridge is correct, they slept. Trap doors in the roofs



PLATE VIII.

of these rooms opened directly to the roof; ventilation was perfect, and light plentiful. In the dark interior rooms was probably stored the food harvested in the summer and fall for use in winter. Such an explanation well accounts for the scarcity of specimens in these interior rooms. On the other hand, if they were filled with ceremonial objects, as are the dark interior rooms of the modern pueblos, this is the kind of material which the people would carry away with them when they departed, again satisfactorily accounting for their barrenness.

Most of the specimens taken from the South House are such as would be used in the early life of a primitive people—grinding-stones, axes, awls, bowls, water jars and cooking pots, the kind of material that could be readily duplicated.

Consequently when the abandonment came, these were left behind and the more sacred objects carried away to the new home.

The Southwest Museum, inc.



"TOMORROW SHALL BE THE FLOWER OF ALL ITS YESTERDAYS."

PRESIDENT, LIEUT. GEN. ADNA R. CHAFFEE

VICE PRESIDENTS

JOSEPH SCOTT

CLARA B. BURDETTE

SECRETARY, CHAS. F. LUMMIS

TREASURER, W. C. PATTERSON

DIRECTORS.

ADNA R. CHAFFEE

JOSEPH SCOTT

R. N. BULLA

CLARA B. BURDETTE

M. H. NEWMARK

DR. J. A. MUNK

CHAS. F. LUMMIS

THIS free public Museum of History, Science and Art for the Southwest has already acquired valuable collections of American Archaeology, relics of the historic Mission epoch and the Argonaut period.

It is supported by private donations and the membership of the Southwest Society of the American Institute of Archaeology. It is already possessed of collections given or pledged amounting to \$200,000, a 16 acre site valued at \$35,000 (Museum Hill, head of Avenue 46) and a bequest of \$50,000 for Museum buildings.

It is the natural custodian of the historical collections and heirlooms of the Southwest. To further its explorations, maintain and enlarge its collections and increase the number of its publications, gifts of money and real estate (The Museum property is exempt of taxation) are desired.

You are invited to visit this Museum room, 320 West Eighth Street, sixth floor, Hamburger Bldg. Open daily (except Sundays) 2 to 4 p. m.

TH



Chas. H.

The Southwest Society

OF THE

Archæological Institute of America

Two Great Gifts:

**THE LUMMIS LIBRARY AND COLLECTIONS
THE MUNK LIBRARY**

LOS ANGELES, CALIFORNIA, 1910

The Southwestern

inc.




A CORNER IN THE LUMMIS MUSEUM

Paintings by Keith, Hill, Poore, etc.; Inca embroideries; Pueblo potteries and other articles; Navajo blankets; 1723 ceremonial bench; "The Kiss of Death;" 1616 missal, etc.

THE LUMMIS FOUNDATION— LIBRARY AND COLLECTIONS

By HECTOR ALLIOT.

“ BELIEVING that life is a trust ; that a man owes it to his children, and to the community of which he and they are a part, to preserve and pass on to them, in perpetuity, so much as is possible of all that he may accumulate in knowledge and in material possessions—particularly such things as are of educational value ;

“Believing further that the greatest security and the broadest usefulness of these things to his own children (to whom he owes the first debt) involves the safeguarding and the sharing of these fruits with the neighbors and the descendants of these children.

“Having reason to believe, and actually believing, that in my own case, as in others, these books and collections, which represent the sum of my life work for the benefit of my children and the public, would be lost, sold, destroyed or otherwise removed from usefulness within a very few years after my death, if devised to said children or to any other individual whatsoever in the ordinary course, and that the only way to insure a continuance of this usefulness is by conveying these articles in trust to an incorporated institution of learning where my children and the public may enjoy them forever ; and since these articles are my own exclusive personal property, and no other person whatever has assisted me in collecting them or caring for them and has no claim upon them in law or equity, therefore :—”†

Dr. Chas. F. Lummis, on the twenty-eighth day of February, 1910, deeded to The Southwest Museum his complete historical, scientific, and philological library, together with his collection of artifacts from the aborigines of Mexico, Guatemala, Ecuador, Peru, and the native tribes of the Southwest. This was in celebration of his 51st birthday, March 1.

The gift is a munificent one, the most important donation ever made to a Western museum, or to this community ; yet should plans now maturing permit, he proposes still further to endow the institution, and add a feature more important even than the priceless collections just transferred.

Dr. Lummis' decision to make The Southwest Museum custodian and joint beneficiary with his children of these treasures was brought about by two paramount desires ; the dominant one being the wish to have preserved forever, by competent trustees, the accumulation of a life's devotion—work, sacrifices, and hardships—that his chil-

*Illustrated from photos by Chas. F. Lummis.

†See p. 21 for the rest of the deed of conveyance.



PERUVIAN CROCHETING OF 1000 YEARS AGO
Life-size detail of a woman's cotton head-band; taken from her mummy.



Photo by Hemenway

DR. LUMMIS AND ONE OF THE CHILDREN FOR WHOSE SAKE HE MADE THE DEED

dren and his children's children as well as the people of the Southwest might for all time to come derive benefit therefrom; the other purpose was to enrich the beloved museum, of which he was the creator, that it might be more efficient in public service.

Private collections, however carefully treasured, are generally dissipated by the heirs of the person who has gathered them. The same intense interest in certain scientific or educational pursuits seldom manifests itself in succeeding generations of the same family, so that it has become an axiom among museum directors that private collections disappear altogether within three generations. So general has this idea become throughout the world that the public free museum is being more and more frequently enriched by accessions by gift or bequest.

The public museum is, after all, the logical custodian and trustee of all things of historical, scientific, and artistic value. Our modern



KISKILIM OF PERU, 1000 YEARS AGO
Detail of camel's-hair fringe of a woman's skirt (nearly life size).



UNIQUE PREHISTORIC POTTERY OF THE CLIFF DWELLERS

life, in its great complexity, demands a tabloidal form of knowledge, compressed by the loving expertness of men of letters or of science for the education of their fellow men; or by the specialist whose inclination—sometimes wealth—enables him to render a great altruistic service while he at the same time satisfies a special taste, a peculiar bent, a favorite hobby to the limit of his time, his strength, and his means. To one whose life has been centered in the collecting of anything, that which has been his constant thought, companion, and alluring magnet, becomes a part and parcel of his life's blood. The bibliophile will as readily sacrifice himself for the safety of his beloved volumes as he will for that of his family; as a matter of fact his collection is a *part* of his family, and as such should remain for all time indissolubly linked to his posterity. The only means by which this can be accomplished is by making a public museum custodian of such treasures for the perpetual benefit of the collector's children and the community at large.

"Did it ever occur to you," says Dr. Lummis, "that this is the only way to preserve your heirlooms? What has become of most of the interesting and valuable things your great-grandmother had? She possessed all the furnitures and accessories needed for a competent home. What have you of them? One or two blue plates; a chair, maybe; a daguerreotype or two? Where are the rest? Lost, broken, disappeared, the best perhaps bought up to adorn the residences of people who never knew her; but who do know what these things are good for, if only as curios. If you have collections or articles of educative interest for their beauty, their history, or their illumination of life and customs; and if you put them in your name in a great museum, where neither



FIREPLACE IN THE LUMMIS STUDY

Shows part of the library, baskets and ancient potteries deeded to the Museum.

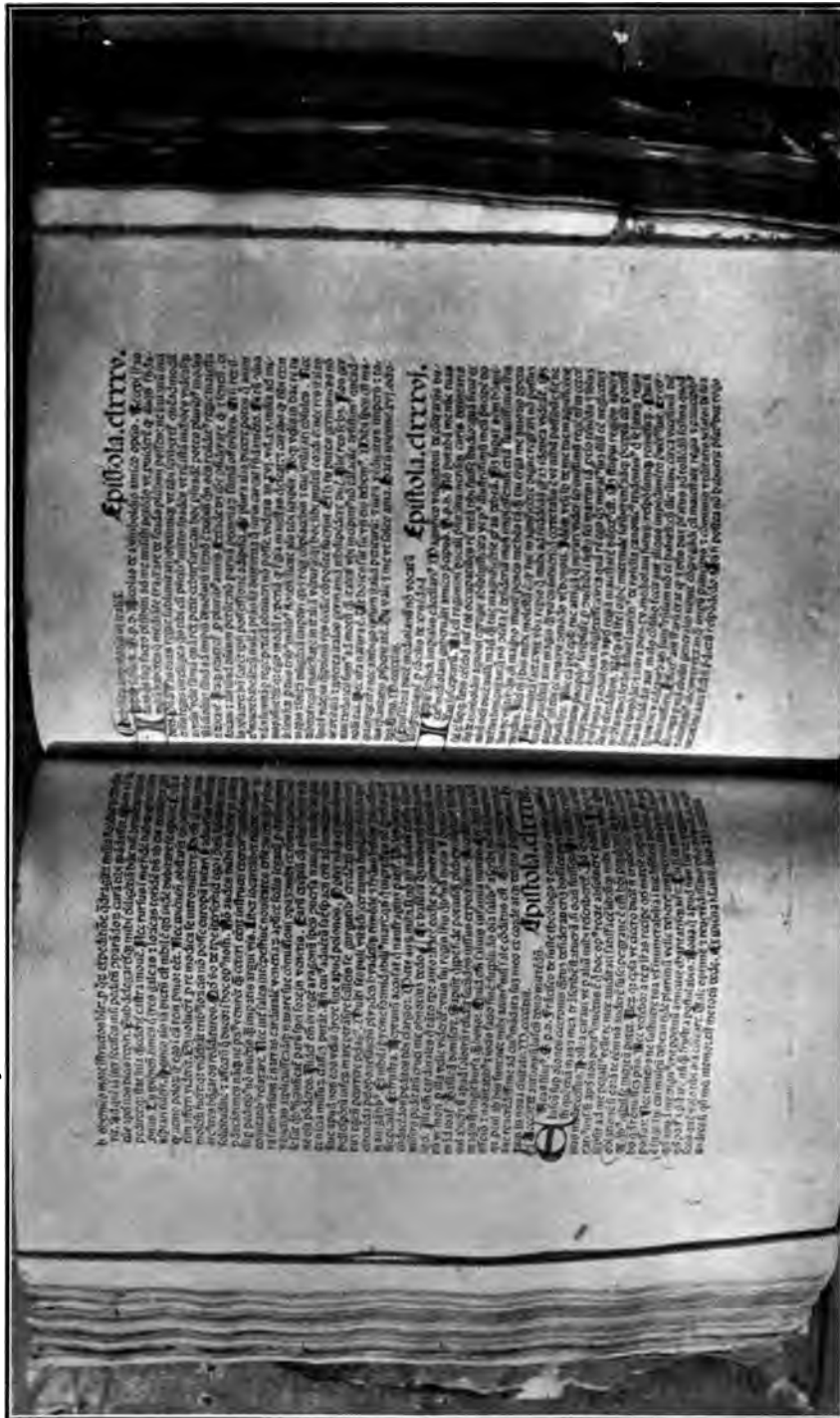
fire nor theft nor carelessness can make away with them, they will really belong to your posterity forever, will they not? Do you know of any other way in which to insure this?" Believing this in all sincerity Dr. Lummis has chosen the only logical custodian for his own valued accumulation of years of research and exploration.

Within as well as without the Archaeological Institute of America it is a recognized fact that, with all due appreciation of the public-spirited aid of the governing boards and directors of the Southwest Society and the Southwest Museum, Dr. Charles F. Lummis was the founder, the nursing parent of both institu-



PREHISTORIC PERUVIAN AND CLIFF-DWELLER POTTERIES, FETICHES, ETC.

tions through the somewhat difficult infancy of both. If the Southwest Society, founded the twentieth of November, 1903, has vastly outstripped all other similar societies in membership and today stands alone in numbers and point of efficiency, it is almost entirely due to his efforts. To the same tireless energy does the Southwest Museum owe its present condition of prosperity, holding as it does a matchless collection of archaeological



THE 1464 VOLUME OF THE EPISTLES OF AENEAS SILVIUS,
(Who was Pope Pius II, 1458-1464). Actual size of page, 6¼x9.



THE BEST KNOWN SPECIMEN OF A PREHISTORIC PERUVIAN SKULL
Shows the hair and the three head-dresses—first the blue turban or band, second the crest of braided cords, each with a parrot plume at top, third the frontlet of llama-fur. Around all is the sling. Beside the left jaw shows the little silver pincers for plucking the beard. Under the left eye can be seen the vermilion face-paint whose grease has stuck to the bone.

specimens of the Pacific region, the priceless J. A. Munk library of Arizoniana, together with valuable landed possessions, and the assurance of a cash bequest sufficient to erect a museum building worthy of the name.

If American archaeology today occupies its deserved place alongside that of classic lands that, too, is largely the outcome of his ceaseless endeavors to have preserved the precious mementos of our land. The Southwest Museum, therefore, created almost wholly by this one man's devotion and enthusiastic scholarship, becomes naturally the trustee of the fruits of his life's work for his children, his posterity and the people of the great Southwest as well. Unlike the historic Scotch dominie who said, "Do as I say, not as I do," Dr. Lummis practices what he preaches. The keynote of his life is his love for his children and his children's children, and for their sakes *all* children, and a large responsibility toward the community



FROM PREHISTORIC PERU AND BOLIVIA

At the bottom a mummy's hand, with two gold ornaments. Two ironwood combs, with unique gold tweezers for plucking the beard. Massive silver fetich of the llama, and of the patron fox of Tiahuanaco. Necklace of gold beads with shell discs and bone and pearl jaguars.

in which he lives. A collector ever since he was a boy, he has outgrown the collector's selfishness. His children converted him. As he has often said, "they are the only tangible immortality. No man knows what life is until he has had a child, no man knows what life is until he has lost a child. Human progress, science,



PERUVIAN SPANISH DRINKING-HORN

Silver-mounted, of about 1700; and prehistoric Inca drinking-cup of bone, carved in high relief with the Alligator-God.

invention, even 'business', all are born of the parental feeling. The vice of civilization is that stupid selfishness which omits—or forgets—the factor of posterity, and it is the silliest vice, for nothing in the world can give so much pleasure as the companionship of your own child."

The preamble of the deed of conveyance of his property to The Southwest Museum but reiterates these sentiments, and explains better than any other words could the mental conception of his duty toward his children and his descendants which guided Dr. Lummis's actions in creating this trust. He further desires to make "El Alisal" (the place of the sycamores), that unique home



A MADONNA OF THE SCAPULAR, NEW MEXICO, ABOUT 1620.

built by his own hands on the bank of the picturesque Arroyo Seco, now standing as a monument to the architectural handicraft achievement of fourteen years of persistent labor and skill, inalienable to his kin by the same means; in default of the English law of entail which has the defect of favoritism to the eldest son and frequent injustice to the younger children, but does put a premium on home-making for the sake of posterity.



THE FIRST PICTURE OF THE BISON
Gomara, 1554.

The notorious uncertainty of wills and testaments in this country, and the practical certainty that the loving industry of a father will soon be dissipated, has led to many different devices being adopted (by those who think of the future) for preserving to the children and their descendants the fruits of the love and efforts of the founder of the family. Some estates are put in trust, under conditions designed to safeguard the children. Some families incorporate under the laws of the State, and like a business house. This presupposes business training and competence of all the stockholders of such a corporation; its fatal defect is that such competency cannot be guaranteed unto the next generation, and that the stockholders,—even if of the same family—are likely to differ on business matters. Dr. Lummis's plan is simpler and safer, and possible only because of the uncommon love and care he has given to his home. He has built a monumental home, in fit surroundings, a building which any museum would be glad to accept in trust as a branch or subsidiary. By conveying it (as he wishes to do) to the

GEMS OF THE BLACKSMITHS OF AMOZOC ($\frac{3}{4}$ life)

Buckle, Miniature of the Virgin, Key to the Lummis Museum, shears of 1764 (note crosses in key and shears). Amozoc, the Blacksmith Town, sprang up in 1527 at the head of the great Vera Cruz trail, where there were 70,000 pack-mules a month to be shod. This was probably the most extraordinary community of master smiths in the world's history. When they were not shoeing mules they did "art-work" which shames our modern jewelry. Their inlaying of gold and silver in steel, the dignity and originality of their designs, made Amozoc famous.

Southwest Museum, incorporated, as trustee, under condition that its three museum rooms be opened free to the public for stated hours each week, and that his family and descendants shall have tenure of the remaining rooms as a home forever, he would put it out of the power of himself or any person living, or to come, to dissipate, lose, or alienate by business incompetency, for taxes, speculation or in any other way, this trust which he has created for his family and descendants, and the community to which he believes all its units are responsible. This would insure a beautiful and a safe home to his posterity, forever free



THE MASTER BIT OF THE SMITHS OF AMOZOC
Actual size, $9\frac{1}{2}$ x 12 inches.

from rent, taxes, or debts. It would insure to the public as well an important, and probably unique, free museum of science, art, and history; and an example not only in architecture but in loving ingenuity and devotion in the building of a home.

The giving over of his library and collections in trust for his children and the public to the safest possible custodian is the logical

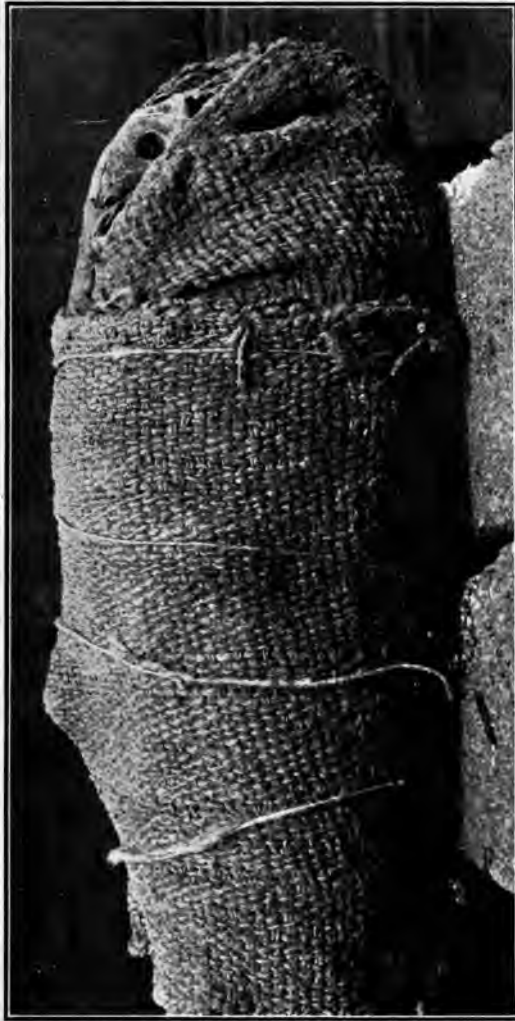


DAUBERTIN'S "KISS OF DEATH." (Unique)

The sculptor was famed for exquisite portrayal of child beauty, and had never gone beyond. But in a single night of heart-break he wreaked this powerful allegory. It has never been reproduced. (Height 24 inches.)

sequel of what he has already done for both for many years, and in line with what he hopes to do still further. In his own forceful phraseology Dr. Lummis thus recently expressed himself on this matter which lies so near to his heart:

"In any family it is likely that within one lifetime, and certain that within three generations, either hard luck, indifference or incompetence will lead to the peddling of the property to pay taxes or tradesmen's bills. Then instead of having a library or a museum the family will have *caten them up* and have nothing for themselves, their children or their friends, or the community. What I



A PERUVIAN GIRL'S PARROT
Mummied with its little mistress a thousand years
ago, and carried in her lap "for the Other World."
($\frac{2}{3}$ life.)

wish is to insure my family against want; to give them a place from which they cannot be evicted and on which they cannot starve, and also such articles as shall be educative to them and to the community in history, humanity, taste and public spirit."

That those interested in this new and definite, yet so sanely simple, disposition of that which combines personal enjoyment and public service may be able to judge of the immense importance to the community, as well as his children, of Dr. Lummis's gift, the remaining words of the original conveyance are here given:

"This indenture made and entered into this 28th day of February, 1910, by and between Charles F. Lummis, the party of the first part, and the Southwest Museum, a corporation, party of the second part.

WITNESSETH: For and in consideration of \$1.00 paid to said party of the first part by the party of the second part, (the receipt whereof is hereby acknowledged) and the above valuable consideration

to him moving, the party of the first part does hereby grant and convey to the party of the second part all his personal property of a scientific, historical, or art nature as hereinafter specified and subject only to such conditions as are imposed herein, to wit:

My historical, critical, and scientific library numbering 5,000 items, more or less, including all printed books, all manuscripts, parchments, pamphlets, scrap-books, etc., dealing with the history or the science of any part of America, or with the Spanish language or with any Indian language, or with archaeology, or ethnology, or



CLOISONNE GOURD, MEXICO, 1814
Each dot is a silver inset.

geography; including all dictionaries and all vocabularies, published and unpublished.

And particularly the card catalogue which contains the first part of my Dictionary-Encyclopedia-Concordance of Spanish-America from 1492 to 1850 inclusive, and the Globe-Wernicke cases which contain these cards.

All paintings by William Keith, Thomas Hill, J. G. Borglum, A. F. Harmer, F. R. Poore, Norman St. Clair, Carl Oscar Borg, and other paintings in oil or water-color.

All framed photographs, drawings, paintings, or engravings on canvas, paper, wood or copper.

All letters and manuscripts in my possession from distinguished authors, artists, scientists, statesmen, etc., including framed auto-

graph letters with portraits from Theodore Roosevelt, Gen. Leonard Wood, Charles Dudley Warner, Andrew Lang, William Keith, and others.

All scrap-books of photographs, letters and printed text, except those scrap-books which are the personal property of my children.

All negatives 4x5, 5x7, 5x8, and 8x10 of New Mexico, Arizona, California, Mexico, Central America, Panama, Ecuador, Peru, and Bolivia; and all portrait negatives except such as portray members of my own family.

My heirs and assigns shall have the right at any and all times to have prints made from any or all such negatives and to reproduce them by publication or otherwise.

All ornaments, utensils, and other articles of silver, gold, brass, copper, bronze, or wood from the aborigines of New Mexico, Arizona, Mexico, Peru, Ecuador, and Bolivia and California—whether ancient or modern.

All implements, ornaments, utensils, and other artifacts of stone—including arrowheads, axes, mortars, metates, etc.—from the aborigines of California, Arizona, New Mexico, Mexico, Peru, Ecuador, and Bolivia—ancient and modern.

All potteries, vases, jars, urns, tinajas, and other fictile artifacts of any or all the above mentioned aborigines, ancient or modern.

All baskets, cloths, belts, rugs, scarfs, and textile handiwork from above mentioned aborigines, ancient or modern.

All boots, leggings, shirts, pouches and other articles of buck-skin or leather from the above mentioned or other aborigines, ancient or modern.

And particularly all Navajo blankets, whether of Bayeta, native wool, or Germantown yarn.

All bows, arrows, spears, lances, knives, clubs, daggers, and swords, guns, pistols, spurs, bits, locks, balances, shears, and other weapons or utensils of iron, steel, brass, bronze, or other material from any of the above mentioned aborigines or from any Spanish-speaking people in Europe or the New World.

And particularly the Arquebuse or musket of Juan De Soto, the eight-times great grandson of Hernando De Soto, the discoverer of the Mississippi River; said musket being made in Eibar, in Spain, in the year 1793, and inlaid in gold with the place, date, and name of owner, and much other ornamentation.

Also all daggers, guns, swords, bayonets, pistols and other offensive or defensive weapons of use in, and by people of, the United States.

All images, or reproductions in plaster, stone, bone, wood or other material; and particularly my own life mask and the statue by Daubertin, entitled *The Kiss of Death*.

Also all pictures, letters and other personal relics of my father, Henry Lummis, D. D., and my mother, Harriet Waterman Fowler Lummis.

There is, however, excluded from the operation of this conveyance, and saving and excepting therefrom the absolute right upon the part of the grantor to the possession, use, control, disposition and location of the said property, and every part thereof, and of each and every article thereof, during the term of the natural life of the grantor.

This conveyance is made upon the following conditions;

First: That such library and such collections when delivered to the grantee shall be maintained in perpetuity for the benefit of the public as the "Charles F. Lummis Library" and the "Charles F. Lummis Collections," but shall be catalogued separately according to the plan of cataloguing adopted by the Southwest Museum.

Second: That said collections and library shall not be sold, given away, or otherwise bartered, but shall be maintained as a free exhibit for the extension of knowledge.

A violation of this condition shall cause said property to revert to my heirs or assigns.

To have and to hold unto the party of the second part and its successors forever, subject, however, to the reservation as to my right and possession during my lifetime as hereinbefore set forth.

IN WITNESS WHEREOF the party of the first part hereunto sets his hand and seal the day and year first above written.

(Signed)

CHAS. F. LUMMIS.

Witnesses: W. J. TUMMONDS,
W. J. FITZPATRICK,
HECTOR ALLIOT.

[Certificate of Notary Public follows.]

ACCEPTANCE OF THE TRUST

"RESOLVED, That the Southwest Museum, incorporated, through its Directors will and hereby does accept the deed and conveyance made by Charles F. Lummis, of all his personal property of scientific, historical, and educational nature, including his library, his collections, photographic negatives and other articles as specified in his conveyance; and that this corporation hereby engages and binds itself to carry out the provisions and conditions of said conveyance; and

"Resolved, further:

"That the President and other Directors of this corporation be instructed to affix their signatures to this resolution and that the seal of the Southwest Museum, incorporated, be affixed thereto.

"Dated in the City of Los Angeles, County of Los Angeles,

State of California, this 28th day of February, 1910."

Signed:

Adna R. Chaffee	M. H. Newmark	William Lacy
Jos. Scott	Robt. N. Bulla	Chas. F. Lummis

"FOUNDER EMERITUS"

At a meeting of the Directors April 7, 1910, Lieut. Gen. Adna R. Chaffee presiding, the following resolutions presented by Robt. N. Bulla, Joseph Scott and M. H. Newmark, special committee, were unanimously adopted:

"Whereas; on the 28th day of February, 1910, Charles F. Lummis conveyed to the Southwest Museum, incorporated, the historical library and collections acquired by him in more than quarter of a century of exploration and study of the frontiers of North and South America:

"Whereas; the Southwest Museum, incorporated, has accepted this conveyance and has agreed to hold as a sacred trust forever, for the benefit and protection of the donor's own children and the public, this most important and most valuable endowment yet given to education in this community:

"Whereas; the spirit and reason of this gift (as set forth in the preamble to the conveyance) are even more important than the gift itself; since they set example and inspiration to others who love their children and would not only provide for their material future, but would also teach them a responsibility toward the promotion of knowledge and public spirit in the community of which they are part; would preserve for all of them in its entirety and in absolute equality the scientific fruit of a father's life-work, and would have them share with others the lessons of a heritage accumulated for education and patriotism.

"Whereas; said donor is in fact also the actual originator, pioneer and founder of the Southwest Museum:

"Therefore be it

"Resolved; that on behalf of this community, for which this corporation is a trustee, due thanks be given the donor for his enlightened and priceless bequest to history and to the higher scholarship of the Southwest and of the world:

"Resolved: that Charles F. Lummis be, and hereby is, named and elected 'Founder Emeritus,' and shall be so recorded in the archives of this Museum in perpetuity:

"Resolved: that these resolutions be suitably engrossed on parchment and made a part of the records of the Southwest Museum, incorporated.

LUMMIS'S FURTHER PLAN

Is fully indicated by the following document, which is the preamble of his will:

Los Angeles, March 1, 1910.

I, Charles F. Lummis, being 51 years old today, and in full possession of my faculties, realizing my debt to my ancestors, to my family and posterity, and to the community of which we are a part, hereby make this my last will and testament:

For many years I have labored to support and train my children properly, to give them a good home; to serve the community freely in such activities as were possible to my ability or opportunity:

I have labored to insure the future of my family and descendants; and at the same time to make all provision in my power that the accumulations of my life-work shall be not only absolutely saved to my family and children, but of the highest usefulness to them and to the rest of the community. In pursuance of this plan, I have already conveyed to the Southwest Museum, incorporated, all my collections and my library in trust; not giving them AWAY FROM my children, but in fact **securing them to** my children as they could not in any other way be secured against their own carelessness, or improvidence, or that of any other person. The same love and thought which have led me to make and preserve these collections, now lead me to protect them and safeguard them for my children and family forever; and there is no other motive—except that my children shall also be made to learn and fulfill their responsibility as part of the community by being willing to share these things with other people as a means of education and patriotism.

It is my will, as it has been for many years, that the house which I have builded largely with my own hands, out of love for my family and the desire to protect them against their own improvidence or misfortune in the future—against debt, taxes, or loss of the family home by other means—shall be conveyed to the same Southwest Museum, incorporated, to be held forever in trust for my children and issue, as a home and residence; subject only to the right of the public to free view of the three exhibit rooms three hours a week, on such day as may be decided by my executors in consultation with my heirs. This home I long ago put in the name of my wife out of love and trust in her; but she has not the business experience to be competent to manage or retain it. There is need of a safer trustee, so that it shall be beyond her power, or mine, or that of anyone else now or in the future, to dissipate this property from the children so that they shall not have a safe residence. To give them a place

where they can safely live, rent-free, tax-free and with land enough to support any family by ordinary industry, I have purposely and for fifteen years toiled to build a home which any museum in the world would gladly accept under these terms. In my judgment, this is the best provision that anyone can make in America to insure the homestead and a secure livelihood to the children in perfect safety.

It is better than the English law of entail, which (though a safeguard to the family) gives plenary rights to the oldest son, and makes it possible for him to tyrannize over his mother and over the younger children. My plan gives them all equal rights. It is better than the incorporation of families, now practiced by certain far-sighted persons; because that plan presupposes business sense and experience among all the stockholders—which in few families is possessed by every member. It is incomparably better, also, than the American system of testaments, whose validity is always open to suspicion and always liable to attack in the courts by selfish or designing or ignorant heirs or professed heirs; whereas the provision I desire to make for her and my children, and ask my wife to join me in making, provides in an absolutely safe and permanent way for that inherent right of the parent who has acquired a home by effort and self-denial, to dispose of it according to a reasonable, honorable, unselfish and loving desire for the benefit of his posterity.

I have consistently worked for a quarter of a century with the idea of having a family and providing for it in a better way than is usual. I have made a beautiful home worthy for my children to live in, and fit to be lived in for a thousand years. I have founded an institution of learning, The Southwest Museum, for the sake of my children and all other children in the future, and competent in law as a trustee to administer in trust for my own children, as well as the public, this personal accumulation of my love and forethought. I have made collections of high educative value for the same purpose. The matter has now come to a point where it can be absolutely perfected. I beg that all who share these sentiments will aid me in carrying them out, during and after my lifetime. I pray that God may pity any so base, so ignorant, or so selfish as to set aside my wishes for jealous, selfish, venal or other unworthy motives. It is man's prerogative to do his duty as he sees it, lovingly, persistently, honestly and faithfully. But if a man strives to do his share toward his fellows, he is entitled to ask his fellows for help in carrying out these desires and plans so far as they are of benefit to humanity.

I particularly name and appoint Henry W. O'Melveny, Joseph Scott and Isidore B. Dockweiler as my executors and administrators without bond; and pray them to carry out these desires to the best of their ability for the material benefit and lasting good of all concerned according to the following specifications.

[Then follow specific directions; with bequests to family, relatives and friends, of keepsakes not included in the conveyance to the Museum; provision for a generous division of property rights with his wife, settlements upon his children, etc., all in keeping with the general spirit of the entire act.]

(Adrienne) Oh, yes, it is surprised.
Prince
 What are you looking at?
Madame
 This bracelet
Prince (taking bracelet)
 It is my wife's bracelet, it is handmade.
 Is it not? (showing it around and talking to Adrienne)
Adrienne (sup. says and up stage as if waiting)
 It is she! (all smile and form group for Chatter)
Princess (to Prince) (singsong)
 When you have quite done with my bracelet.
Prince (puts it on)
Adrienne goes back to table with Madame
(A Prince, everybody taking former positions)
Princess (R.) (Madame, the Prince, Madame, the Prince, Madame, the Prince)
 Well, now that the Count De Vase is
 here, perhaps Mademoiselle Lecouvreur
 will be good enough to recite.
Adrienne (aside to Michel)
 Recite at this moment!
Mrs. Chatter (aside to Adrienne)
 Be calm, my child, be careful. There
 are better actresses than you in this
 room.
Madame
 Mademoiselle, will you be kind
 enough?
Adrienne
 Since you wish it, Count.
Princess
 How delightful. Now be quiet, ladies.
(Madame who stands absorbed by
 looking at Adrienne) Count De Vase
 and De Vase (Madame turns to see)

ONE OF THE 123 PAGES OF ADRIENNE LECOUVREUR, IN MODJESKA'S WRITING
 This is the first play in which Modjeska appeared in English—and this
 manuscript shows how patiently she learned the language. Original
 Page, 7½ x 12.

The carefully experted library thus conveyed is the most important collection of Spanish Americana—particularly of the early history of California and the Southwest, and all the related countries—on the Pacific Coast. It covers every item of real value to the historian or the student of these lands, besides many of the rarest and most costly historical documents, manuscripts and literary curiosities.

Among the special features of this library of over 5,000 items are a perfect copy of Benavides, which is the most valuable piece of Americana concerning the Southwest. Only seven copies are known to exist, of only one hundred pages, but worth about \$1500 each. The collection also includes the historic cruet mentioned by Benavides in this same precious history of New Mexico, where he was Provincial (head) of the Franciscan order from 1625 to 1630.

A different, but equally interesting, item* is the book of the epistles of that great scholar and statesman who afterward became Pope Pius II; printed in 1464*; and such a specimen of book-making as is absolutely impossible today. E. H. Harriman, with all his money, was unable to secure such paper, ink, presswork or binding, for his great Alaska work—though he tried, by securing the best experts and giving them *carte blanche* as to expenditure.

Then there is Ferrarius's almost unknown but magnificent tall folio of 500 pages, printed in Rome in 1646, in Latin, on "The Hesperides; or, The Golden Apples—Their Culture and Use." This great work—for which the late Fred'k H. Rindge offered \$1000—is not only rich in the most exquisite allegorical copper-plates (engraved by Cornelius Bloemaert and others from drawings by the greatest artists of the day, like Nich. Poussin, Francisco Albano, Guido Reni, Domenico Zampieri and others), but contains 89 copper-plates showing, life-size, the foliage and fruit of every variety of orange, lemon, lime, shaddock, grapefruit; as well as the methods of planting, grafting, budding, shed-sheltering, espallier, etc. From this wonderful volume—the most elaborate ever yet printed concerning citrus fruits—we trace the whole mythology and history of the orange. Even the "Washington Navel," California's distinctive pride, and one of her chief assets, is perfectly pictured and described herein—more than 260 years ago. A lavishly illustrated series of articles upon this volume was printed in Out West for February, March and April, 1902, and will be included in one of Dr. Lummis's forthcoming books.

The manuscript books of Madame Modjeska are among other treasures turned over to the Southwest Museum. They were bequeathed to Dr. Lummis by the great actress as a personal friend.

There are costly first editions of Acosta's "Historia de las

* See page 10.

Indias," (1590), the first great philosophic treatise on the history and customs of the New World, and his less-known work on the teaching of the gospel to the "barbarian;" of Gomara, (the "first American Herodotus") with the first picture of the American bison; of Garcilaso de la Vega (whose unique volume of 1581 is the first book of poems by an American Indian); of the only volume issued by the Dominicans on their first missionary-ing in Lower California; of Villagran's enormously rare epic on the conquest of New Mexico in 1598—and scores of other of the scarcest and most important volumes for the study of the history of California, the Southwest and early America, besides certified copies of the most important manuscripts of the Ramirez and other collections.

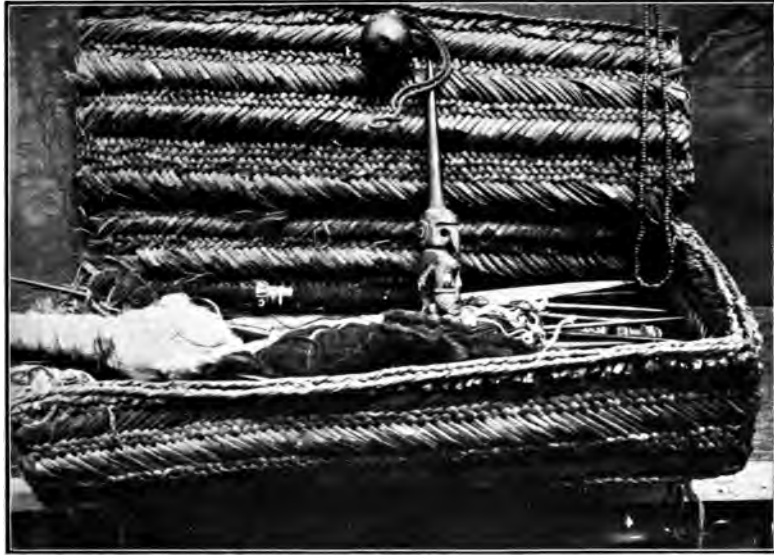
Somewhat noted as a linguist, Dr. Lummis has of late years devoted himself chiefly to Spanish, and the collection includes probably every Spanish dictionary—with English, German, French, Dutch, Latin, etc.—published since 1560. There are many Incunabula and other Black-letter in Latin, English, Spanish, Dutch, German, French; parchment and other manuscripts from 1450 to 1850 (including the 800-page MSS. of all the proceedings of a trial of the Inquisition in Mexico); holographic letters of persons notable in California and Mexican history; special collections of works bearing on the Southwest, (California, Arizona, Mexico and New Mexico), and of the most famous authors, ancient and modern, in each field.

What is probably the only perfect copy, in the West, of the first edition of Dr. Johnson's monumental "Dictionary of the English Language," (April 15, 1755) is part of the bequest. These two large volumes are the basis of all later English dictionaries. They include, incidentally, the classic definitions of Oats, Patriot, Pension, etc.

The modern books on the West are full of Dr. Lummis' critical annotations; and many of them enriched by his reviews of them in the leading critical journals.

The collection of autographed volumes and of thousands of intimate letters from distinguished authors, statesmen, scientists, artists, etc., is of an interest and value impossible to compute. In a literary and scientific career lasting more than a quarter of a century, he has acquired such a mass of such reminiscences and documents as could not now be duplicated. These letters will be bound in volumes, alphabetically.

Dr. Lummis reserves nothing for himself of all that he has accumulated in his life. On the contrary, he desires to make it impossible for himself, or anyone else, for any motive or by any means, to alienate, or dissipate the house, library or any other part of this



PREHISTORIC PERUVIAN WOMAN'S WORK-BASKET ($\frac{1}{2}$ life).
Shows raw cotton, spun and spooled thread, iron-wood bodkin (carved with the parrot), and also tiny silver beads and flask for arrow-poison.

accumulation from those that he desires to make his beneficiaries—namely, his family, his children, his children's children and the community.

As for the rest he expects to maintain himself, and his family and this museum gift to the public, at his own expense during his life time, and by his own efforts.

For more than twenty years a trained photographer, he has made the largest, most intimate and most interesting collection of photographs of antiquities, Indians, cow-boys and other frontier peoples ever made on the frontiers of the Southwest, Mexico and South America. This is part of his bequest. The historic value of these thousands of negatives is very great.

One of the most important items of this conveyance is a card-catalogue digesting to a universal index all the rare and costly Spanish works and archives which deal with the history of America from 1492 to 1850—a duplicate having been donated by him to the Los Angeles Public Library. This dictionary-concordance-encyclopedia covers already about 30,000 titles; and is expected to be much larger than the Encyclopedia Britannica. It is the only work of its kind in the world.

The bequest also includes what is probably the best extant collection of paintings by William Keith, the great California artist, painted when he was in his prime. Also scores of water-colors, oils, etchings, etc., done by other artists of prominence.

as he was a quarter of a century ago, so that few prized rarities escape his vigilant eye.

With equal business and sentimental interests in Arizona and California, Dr. Munk is equally loyal to both. Withstanding strong pressure to place his library of Arizoniana in some place in Arizona, he has placed it in Los Angeles because more Arizona people can see it in this metropolis of the Southwest than could see it anywhere else. More Arizonians visit Los Angeles every year than visit Tucson, Phoenix and Prescott (the three chief cities of the Territory) all put together. Here is their common playground, here the universal summer resort; here, therefore, is their best focus of study. And, besides, here this matchless library of Arizoniana is most accessible to hundreds of thousands of others who wish to learn about that Wonderland. By this disposition of his great collection, Dr. Munk gives the best, most sensible and most effective service to Arizona, California and the world.

In 1908 Dr. Munk, with the methodic sense of the true collector, issued a second edition of his "Arizona Bibliography," containing a brief catalogue of the titles and authors, which, notwithstanding its conciseness, covers some ninety-eight pages.

"It has been my aim," he writes frankly in his foreword, "to include in this collection anything and everything that touches Arizona—good, bad or indifferent." The spirit that moved the collector is splendidly illustrated in his "Arizona Sketches" (New York, 1905), "Summer Outing," "The Best People on Earth," and many recent articles.

Whatever one may seek to learn regarding Arizona is to be found in the Munk library, for everything is here, from Creuzbair's Guide, published in '49, to the latest Santa Fé pamphlet. There are books and articles by Coues, the great ornithologist, on the birds and quadrupeds of the territory, as well as his "On the Trail of the Spanish Pioneer." J. A. Allen is represented by a long list of articles on natural history, and among many curious works on zoology is found Ditmar's "Reptile Book."

Ethnology is most fully covered by Matthews, Mason, Fewkes, Holmes, Hodge, McGee, Lummis, Pepper, Cushing, Merriam, Mendenhall, De Nadaillac, Grinnell, and others. There are works on geology, mining, botany and forestry; while tuberculosis, climatology and dry farming are fully treated of.

Poetry and the inspired novel have also received recognition in this complete aggregation of all of the good—as well as some bad—things ever published concerning Arizona, which Dr. Munk has placed within access of all for all time. He does even more, he proposes to continue adding to the collection as new works of interest appear.

This munificent gift, accompanying the Lummis library, puts the Southwest Museum in the front rank as custodian of the historical literature and civilization of the Southwest.